CANADA'S NATIONAL-JEWISH NEWSPAPER

Has Israel The Bomb? (Page 5)

THE CANADIAN JEWISH NEWS

Friday, June 16th, 1967
8TH DAY OF SIVAN 5727
SIDRA:
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Toronto: 8:45
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• LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA •

FRIDAY, JUNE 16TH, 1967

MR PETER ROSA
ROOM 326
BLDG

Jerusalem Rejects Ottawa Plan

OFFICIAL: NO MORE RETREATS FOR ISRAEL

Toronto Community Mobilized

HELP NEEDED NOW

The following appeal was issued this week by the leadership of Toronto's Jewish Community:

The Toronto Jewish Community has mobilized as never before in history.

The Coordinating Committee For Emergency Aid To Israel under the chairmanship of Ray D. Wolfe has been established to mobilize the efforts of Toronto's 95,000 Jews. The Committee, representing the Canadian Jewish Congress, the Federated Zionist Organization of Canada and the United Jewish Welfare Fund, is working around the clock in this mobilization.

The immediate and most urgent concentration of effort is being centred in a singular Israel emergency fund raising -- the United Jewish Welfare Fund Special Fund -- under the chairmanship of Phillip Givens, QC.

Trade and Professional groups, B'nai B'rith, Hadassah, Pioneer Women, all clubs, societies and landsmanshaften are canvassing their members, making treasury gifts, conducting special drives.

Synagogues are holding mass rallies and marshalling their membership.

Men are leaving their businesses and jobs, women their homes and working up to 20 hours a day; the elderly and retired are offering to work to the limit of their physical capacity.

And Jewish children are a shining light that brightens even the darkest hour. A 14-year-old asked his father to give his next year's full allowance. A four-year-old gave his grandfather his half-filled piggy-bank. An out-of town University student brought in half of his meals allowance for the next two months.

To ensure that Israel's magnificent defence of freedom does not leave the Jewish State preserved but bankrupt -- and to safeguard your own Jewish heritage, MAKE YOUR CHEQUE PAYABLE TODAY TO THE UNITED JEWISH WELFARE FUND-SPECIAL FUND, 150 Beverley St., Toronto.

EVERY DOLLAR GIVEN GOES TO ISRAEL.

OTHER STORIES ON PAGE 2 AND 5; EDITORIAL ON PAGE 4

• *Commentary* •

By M.J. Nurenberger

RUSSIA AND ISRAEL

"Occasionally words must serve to veil the facts. But this must happen in such a way that no one becomes aware of it; or if it should be noticed, excuses must be at hand, to be produced immediately."
Machiavelli

"...Because of the fact that Communism is being extinguished as an ideology, it must maintain power as the main means of controlling the people."
Milovan Djilas, The New Class

A. Y. Vyshinsky, the infamous attorney-general in the notorious Moscow Trials and predecessor of Nikolai Federenko at the United Nations as the representative of the USSR, was known for his elegance, savoir-vivre and extremely polished, diplomatic manners. Also recorded history will note his cynicism — the brutal, uncouth disregard of truth and elementary decency whenever he had to decide a case.

* * * * *

While others watched on television the past days and nights Federenko's performance attacking Israel, I spent the time going over the official report of the unforgettable trial held in Moscow in March, 1938, when Stalin judged the so-called Bloc of Rightists and Trotskyites.

This verbatim report published in English by the Peoples' Commissariat of Justice of the USSR is most relevant to the process against the Jewish state which the Moscow dictators have endeavored to produce at East River.

* * * * *

In New York Stalin's daughter Svetlana recently stated that, while she admits her father's criminal deeds when he was in power, she is at a loss to understand why all those who had helped him in the conspiracy against elementary justice are not prosecuted, why they act so innocently.

Not only have the Stalinists in Moscow just changed their dress; even their friends, the Stalinists of Czechoslovakia, murderers of Jan Masaryk, still retain power and have followed Moscow in the severance of relations with Israel.

* * * * *

Reading now the minutes of the Moscow Trials, I cannot escape the comparison with the would-be trial Federenko was anxious to present at the United Nations Security Council.

Said Vyshinsky, Federenko's predecessor at the United Nations, in quoting Stalin:

"Two words about wreckers, diversionists, spies, etc. I think it is clear to everybody now that the present day wreckers and diversionists, no matter what disguise they may adopt, either Trotskyite or Bukharinite, have long ceased to be a political trend in the labor movement . . . they have become . . . a gang of professional wreckers, diversionists, spies and assassins without principles and without ideals. Of course these gentlemen must be ruthlessly smashed and uprooted as the enemies of the working class, as betrayers of our country."

For those of this generation who do not remember Stalin's persecution of Trotsky and Bukharin and his extermination of thousands of revolutionaries with help from Vyshinskys and Federenkos, it must be remembered that Trotsky was the builder of the Red army and Bukharin the chief theoretician of Soviet Communism.

The Stalinist regime published 800 pages of this nonsense about one trial. And today when one discusses the Stalinist epoch with the Communists, he hears this answer: All this was in the Stalin period; this was the dark night.

All past crimes are ascribed to Stalin — whether they be the attack on Finland before World War II, the Moscow-Berlin pact which triggered World War II and thanks to which Russia and Hitler-Germany cooperated in the dismemberment of Poland; the rape of Hungary; the imposition of a Communist regime upon Czechoslovakia; the elimination of the Mikolajczyk government in Poland; and the liquidation of modern Yiddish culture and extermination of Jewish writers in the Soviet Union.

I could continue endlessly enumerating the crimes of Russia which have been tolerated only because Moscow is a big power.

Is there any sane person in the world who really believes that the Poles, Hungarians, Czechs and East Germans want a Communist government? How long would these regimes exist without the presence of Red terror and the Red army?

To top it all, a representative of this power which has imposed itself upon many a nation has the temerity to attack Israel for one reason only: Israel, and Israel alone, has shattered its designs to conquer the Middle East, its plans for an Arab Holy War which it financed with $3 billion worth of hardware.

* * * * *

Many contend it is not good to badger the Russians now; after all, they are in a tough spot. For while it is true that they did not attack Hitler in 1939 but began to fight him only when they were attacked by him, the Russians fought bravely — with the help of American ammunition and food.

All this is vouched for.

True, too, the Russians generally are a noble, a wonderful people. But unfortunately they seem to be unlucky so far as governments are concerned. They never are governed; they are ruled by the fist. Anyone familiar with the mentality of the Russian peasant and worker, the Russian soul, does not doubt for one minute that the people there never would agree to the policy now pursued at the United Nations by the USSR representatives.

It is veritably so. Thus it is not chivalrous to tease a loser.

Furthermore there is no doubt that the Arab defeat in the Middle East is Russia's greatest debacle in twenty years. Its prestige has zoomed way down. Evidently the Moscow government has placed arms into the wrong hand.

* * * * *

Is it the fault of the Israelis?

But a week ago Monday, when the tragic events in the Near East began, at the Security Council the United States Government asked Russia to join it in order to stop the war. Ambassador Goldberg requested a ceasefire. Russia said, no; she still believed Nasser would win.

We all remember how, during the weeks preceding the war, Washington and Ottawa appealed to Russia to reopen the Aqaba blockade, to deal with the crisis.

Federenko smiled like Mephisto in Faust: There is no crisis; we have nothing to do with the situation in the Middle East.

He believed his government held four aces, that finally Communist Russia, with the help of its Arab vassals, would conclude the final solution begun by Eichmann.

In those dark days, Russia was non-interventionist. It couldn't imagine this would be the first Communist conspiracy smashed by Little David and that the head of Goliath would be covered in shame. But it happened. And the moment Moscow saw the writing on the wall, Federenko began to cry for peace against the warmongering Israelis.

Let no one make a mistake. For the first time a Communist conspiracy was blown up by a small nation. Moscow will have to make peace with this new Middle East reality.

Finally Washington, London and Ottawa, not so sure of what would happen and not possessing the faith of the Israelis, are beginning to see the power for good, for the containment of Communism which Israel is.

* * * * *

As Abba Eban, Israel's foreign minister, said last week: the map of Israel has been redrawn; I doubt whether Federenko's hysterical Vyshinsky-type speeches at the UN will change it.

And as Israel's ambassador to the UN said Sunday morning: Federenko and his Bulgarian satellite are forgetting that the Security Council is not a court in Moscow and Israel is not on the bench of the accused.

Thus Moscow would do well to exchange its prosecutor-envoy in New York for someone who would fit into the new situation.

ISRAEL CHIEF OF STAFF, ITZHAK RABIN, CONGRATULATES HIS OFFICERS

READY FOR DIRECT PEACE TALK WITH ALL ARAB COUNTRIES

Eshkol in moving message from holy city to diaspora

by the diplomatic correspondent of The Canadian Jewish News.

Israel flatly rejected the Ottawa plan mentioned last week in Parliament according to which the Jewish state would retreat to its pre-June 5th borders for certain "guarantees".

Such suggestions remind Israeli of the 1956-57 assurances following the Sinai Campaign. They say that during the last years, despite harassment, despite provocation, despite confinement of Israel, none of its friends and guarantors of peace acted--not even when the Gulf of Aqaba was closed and Nasser proclaimed total war against the Jewish state.

Prime Minister Levi Eshkol, Defense Minister Moshe e Dayan and Foreign Minister Abba Eban clearly stated this week that Israel would consider only such revisions of borders that will guarantee its security. There also is unanimity in Israel about keeping Jerusalem, the eternal capital of Israel, united.

* Ha'aretz, Israel's largest and independent daily known for its conservative attitude, stated editorially: "All of Jerusalem is ours. Rejoice and be merry, people of Zion."

* The Canadian Jewish News learns that Secretary for External Affairs Paul Martin, who is now in Luxembourg attending a NATO meeting, was told by Israeli diplomats there that this time Israel will not be blackmailed by Russia. In fact, it is ready to sit down with Arab statesmen for a give-and-take meeting without intermediaries.

* "We have not lost close to a thousand men in this Campaign (680 dead; 255 seriously wounded) in order to retreat. There will be no more retreats," Israeli leaders say.

* Meanwhile Russia held a conference with its satellites in Moscow and assured Algeria's premier, Boumedienne, that it will intensify its pressure against the Jewish state.

* In Cairo the Arab leaders ridiculed this statement. They know that when President Johnson was ready to intervene militarily in the Gulf of Aqba, Russia threatened to enter the scene. Now the shoe is on the other foot and Russia cannot break its agreement for non-intervention.

In the meantime Israel's Premier Levi Eshkol and the entire Government are consoidating their position in a territory three times the size of Israel up to now.

* The Premier issued the following appeal to the people:

"It is a great and historic privilege to stand here this hour, beside the Western Wall, relic of our sacred Temple and our historic past. I regard myself as a representative of the entire people, the representative of many generations of our people, whose souls have yearned for Jerusalem and its sanctity.

To the people of Jerusalem, who suffered severely in 1948, and who have held their own, with valour and unflinching calm, against the malicious bombardments of the past few days, let me say: The victories of the Israel Defence Forces, which will remove the danger from Israel's Capital, will be a source of encouragement and consolation to you and to all of us. In the consolation of Jerusalem may you find consolation.

And from Jerusalem, Israel's eternal Capital, I send a greeting of peace and confidence to all Israel's citizens and to our Jewish brethren wherever they may be.

Blessed be He that has kept us alive and sustained us and enabled us to reach this hour."

WHAT A DAY TO BE A JEW!

— By John Bassett —

Israel today stands supreme as master of the Middle East, having achieved solely by her own efforts a security for the state greater than at any time in her history.

But the whole free world benefits from Israel's victory, including Canada; and we all owe that nation a debt never to be forgotten.

When in Israel I spent considerable time with units of the army. On my return to Canada, I wrote and spoke about the superb condition of the men and women in the armed forces and their tremendous pride and morale.

I never had any doubt that Israel was capable of fulfilling her destiny when the test came. That she did so without allies, without any outside help and in such unbelievably dramatic fashion must lift the hearts of free men everywhere and irrevocable changes the balance of power in the Middle East.

Now Israel has given the free nations an opportunity through cooperative effort to help build a lasting peace in the Middle East based on realities instead of fantasy For this we all should be truly thankful.

To the question "What can one do to help Israel?", there is a clearcut answer.

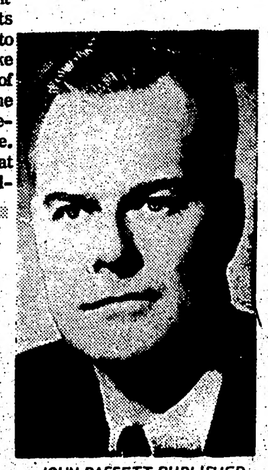
Canadians must dedicate themselves to the political proposition that Israel does not lose again at the international bargaining table what she has won on the battlefield.

Our Government was slow to move to Israel's support in the hour of crisis. This is to our shame. But now the Government must support strongly Israel's claim to consolidate her future security. No other course can bring final peace to the Middle East

The triumph of Israel is the triumph of free hearts, free spirits, dedication to God and country over autocracy, hate, evil and tyranny. In such a triumph all can rejoice and all can take pride.

What a day to be a Jew! What a day to be an Israeli! We can't all make that proud claim. But we all can try to emulate in our own lives the courage and spirit of those wonderful people.

John Bassett, publisher of the Toronto Telegram, one of Canada's outstanding newspapers, has been known for years, both here and in Israel, as a true defender of the righteous cause of the Jewish people against its oppressors. The Telegram never has missed an opportunity to take a courageous stand on issues effecting the rights of minorities, the threats against small nations and for the sake of world peace and goodwill among men of all races and creeds. This article by Mr. Bassett is written especially for The Canadian Jewish News.



JOHN BASSETT, PUBLISHER OF THE TORONTO TELEGRAM

Intellectuals Side With Israel

London, (JCNS) - Britain's intellectuals, writers and artists - both Jewish and non-Jewish - aligned themselves en masse with the cause of Israel. Nearly 100 endorsed a resolution of solidarity with Israel; a great number expressed support for the cause of Israel in letters and appeals in newspapers; and 30 presented a short petition to the Prime Minister at 10, Downing Street, on Monday afternoon.

Aid Imperative

AS NEVER BEFORE!

— By Ray D. Wolfe —

The past two weeks have been critical for Israel and for Jews everywhere.

The closing of the Gulf of Aqaba, the peremptory removal of the U.N. forces, the massing of Arab armor on Israel's borders and the call of the Arabs for the complete and immediate destruction of Israel were almost unbelievable nightmares in these sophisticated days of Telstar, Moon Shots and astronautical space walks.

Even more unbelievable was the sickening realization that the assurances of major powers given and accepted in good faith--assurances on which Israel depended heavily for her security--proved to be without substance. And when the moment of truth arrived, Israel had only her own resources and those of Jews who cared with which to fight her battle for survival.

The entire world has viewed with amazement the feats of Israel's army and, although last week's achievements demonstrated Israel's ability to cope with the masses mobilized against her and the ceasefire has created a temporary measure of stability, the real problems have only just begun.

To all of Israel's old problems - her severe economic crisis, her woefully inadequate facilities for the sick and the aged, her crying need for schools and for teachers - must be added now those of restoring war damage, solving the refugee problem and negotiating a meaningful and lasting peace treaty.

Since this may be a lengthy process and Israel will be forced to maintain a state of armed readiness until its completion, losses to the total economy through the delays in resuming normal business activity are well nigh incalculable.

As never before perhaps, Israel needs the solid support of every friend - now and in the forseeable future.

IN MOVING APPEAL TO COMMUNITY: Ray D. Wolfe, President of Coordinating Committee of Toronto's Jewish Community.

THESE DAYS YOU MUST READ
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Seek ye the peace of Jerusalem

To the Rt. Hon. Lester B. Pearson,

Mr. Prime Minister:

The people of Canada pray for Divine guidance to all who are in a position at this moment to settle the conflict in the Middle East.

In the spirit of the Holy Book, we hope you will support Israel's just demands which are the elementary rights of every sovereign state to live in peace.

For members of Torath Emeth Jewish Centre, Toronto:

Harry Botnick

Charles Garfunkel

Harry Korolnek

Sam Wortsman

FOR THE SAKE OF ZION WE SHALL NOT REMAIN SILENT

We urge all friends of the Jewish State to wire to the Prime Minister and their respective Member of Parliament an expression of solidarity with Israel's righteous stand in the present diplomatic battle.

Toronto Response Enthusiastic

DRIVE FOR CASH ENGULFS COMMUNITY

many mortgage homes to help Israel

Toronto's Special Emergency Campaign for Israel has brought enthusiastic response from the entire community, including many non Jews.

Literally by the hundreds, people mortgaged their homes, others abandoned plans for lavish affairs, complete savings were turned over -- all to help Israel in the gravest situation faced in her 19 years of existence.

One man contributed $2,500, his entire savings; a young working student gave her first full week's paycheck; those who had nothing at home turned over a week's salary; children offered cash birthday gifts. Lines queued at clinics where blood was donated. Parents, shamed by the ardor of their youngsters anxious to go to Israel to participate actively in whatever is to be done, gave their written permission without much persuasion.

Instrumental in the success of the drive were the vice chairmen of the various departments, headed by Phil Givens, general chairman: Morris Latchman; Phil Granovsky; Max Tanenbaum; Morris Kaufman; Ray Wolfe; Murray Koffler; Noah Torno; Nat Silver; Stephen Berger; Meyer Gasner; Harry Steiner; Leon Weinstein; J. C. Oelbaum; Stuart Rosenberg; Joe Berman. Morely Pape is chairman of the Speakers Bureau. Joe Berman and Morry Wingold are co-chairmen of Trades and Professions; Phil Granovsky, chairman of Special Gifts.

Among the seventy five fundraising meetings, emergency meetings were held by every golf club and at the Primrose Club.

Metro's three country clubs -- Maple Downs, Northwood, Oakdale -- closed down their courses. Rabbi Stuart E. Rosenberg and Morris Kaufman addressed a meeting at Maple Downs; Rabbi W. Gunther Plaut spoke at the Primrose Club; Rabbi Jordan Pearlson and Phil Givens spoke at Northwood; Rabbi Plaut addressed Oakdale. Fundraising meetings were also held in all Toronto Synagogues.

Because of the incidence of Shavuoth – Tuesday night, June 13th. Wednesday, June 14th, Thursday, June 15th – the offices of The Canadian Jewish News is closed Wednesday and Thursday.

This current issue has been closed on Monday night and printed on Tuesday, a day earlier.

Trades and Professionals have mobilized, under the direction of Joe Berman. Response was instantaneous as in the Construction and Jewelers' Division, for example.

Every group in the city-- Zionists, Religious Zionists, Labor Zionists, Revisionists, B'nai B'rith; Mizrachi-Hapoel Women, Hadassah Pioneer and other women's organizations, every synagogue and temple is bent on very concerterd efforts to obtain contributions from anyone who has not attended meetings for the purpose. No one will remain uncanvassed. Hundreds of volunteers are enlisting from all circles.

Millions are needed and the call is heeded. This time it's not a drive for pledges, but for cash.

The Miracle-How it Happened

ISRAEL'S AIR FORCE

by Israel Neumann

Tel Aviv (JCNS) - Israel's finest hour stuck just before dawn on Monday. For two weeks Mirage fighter squadrons and armoured forces facing the Egyptian concentrations in the Sinai peninsula had been in constant readiness, and then, while civilians were still asleep, the Israeli General Staff issued orders to them to go into action because aggressive movements by Egyptian tanks showed that an attack was imminent, and radar screens showed that Egyptian aircraft were approaching the Israeli coast.

Israeli fighter pilots were given their final briefing. It was "an imperative order," they were told, that civilian targets must be spared in all circumstances.

The task facing the Israeli Air Force was a formidable one. Its pilots were required to do nothing less than annihilate Egypt's Air Force on the ground at one fell swoop, thus fundamentally changing the situation from one where the Egyptians had superiority in the air to one where the Israeli fliers would gain supremacy in the skies of the Middle East.

CONFIDENT

Every pilot knew exactly what his personal task was in the overall pattern of the knockout blow.

Youngsters though they all are, and most of them without any previous battle experience, they were confident in their superiority over the enemy in both morale and training.

While Mirages rained fire and steel on the Egyptian bases which Nasser considered quite safe from attack, devastating the long rows of Tupolev 16 heavy bombers, Illyushin 28 medium bombers, MiG fighters and even Sukhoy fighter-bombers - these last a very recent Russian gift - Israel's armoured forces broke through the Egyptian lines along a board front in Sinai.

They were greeted by intense fire from enemy artillery and tanks, safely ensconced, as they thought, behind their densely sown minefields.

Only the destruction of the armoured might Nasser had massed in Sinai would provide the key to victory, a victory which would bring peace along Israel's long and often troubled borders with her Arab neighbours.

COLLAPSE

The enemy's first line of defence collapsed within two hours, and the two prongs of Israel's princer movement began closing on the Egyptian main force, their speed exceeding even the most sanguine Israeli hopes.

A parachute brigade held in readiness for just such an occasion was thrown in when darkness fell, only twelve hours after the battle had been joined. One paratroop unit was dropped behind the 160 mm. cannons of the Um Katuf fortress, while the brigade commander led the rest of his men in a breakneck dash to engage an entrenched Egyptian crack unit.

Firing furiously and continuously on the advancing Israeli tank forces, the Egyptians were too busy to notice the paratroop drop, and the first they knew of it was when the Israelis attacked them from the rear.

Ten paratroops were wounded in the UM Katef operation. But they shrugged off any idea that they had done anything heroic. "It is our medical officers who are the heroes," said one of them from the hospital bed to which he had been brought. "They disregarded all danger to give transfusions and medical aid to our boys."

Israeli camaraderie and sheer bravery found further dramatic expression that evening. At about the same time as the paratroops were going in, Major Jonathan's Mirage was hit by fragments of an exploding MiG in mid-air and crashed near the Suez Canal, within sight of the lights of Ismailia.

An Israeli helicopter took off to search for him found him, and quickly lowered a rope ladder for him to climb aboard and fly back to Israeli territory. He was flying again the next day, taking part in operations against the Egyptian ground forces, his comrades in the air having by then completed their task of knocking out the Egyptian Air Force and those of Jordan and Syria.

CAPTURED COLONEL

In the meantime, an Israeli column advancing on Rafah had taken prisoner Colonel Mohammed Ibn Mohammed, the commander of Egypt's 16th Infantry Battalion, who willingly recorded an appeal to the Egyptian Army not to maltreat any Israeli pilots who might be taken prisoner.

In Tel Aviv, the population learnt of the outbreak of fighting from the radio just before eight o'clock in the morning. Later in the day, however, they received more tangible evidence that there was a war on, when Jordanian guns in Kalkilya began lobbing shells into the city.

The shelling was not heavy, however, and though some buildings were hit, nobody was hurt.

But the population were not thinking about themselves. Their thoughts were for Jerusalem, where heavy Jordanian motar fire was raining down, having begun just before noon.

500 CASUALTIES

By the next evening, when the Israeli Defence Forces had captured Kalkilya and silenced the Jordanian guns there, casualties in Jerusalem had risen to 500, with much damage to buildings, including the Mir Yeshiva in Mea Shearim, the Israel Museum and a hospital.

But morale continued high as news continued to come in of Israeli advances in the south and the destruction of 286 Egyptian, 52 Syrian, and 36 Jordanian and Iraqi aircraft.

Mr. Eli Rotenberg
1 Overbrook Place, Downsview, Ontario
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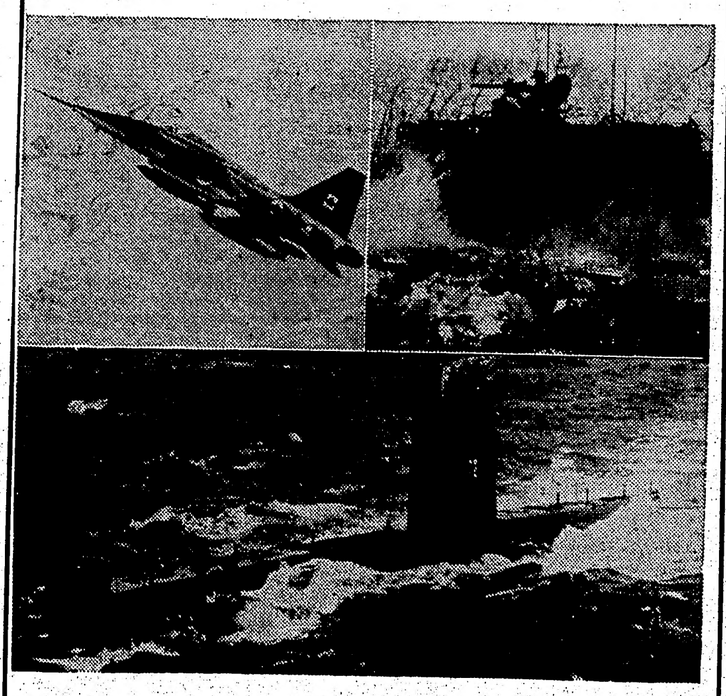

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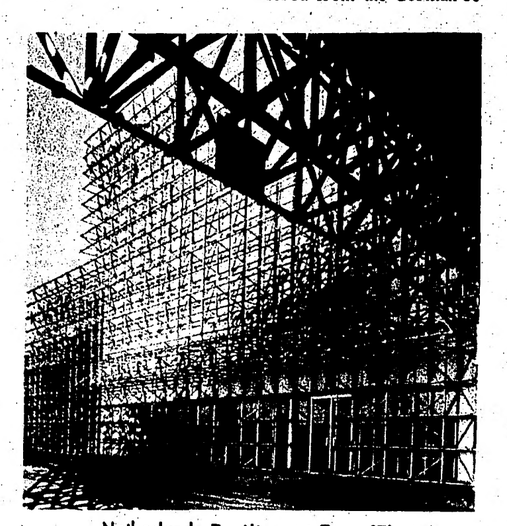
A Tourist's Notebook

AMSTERDAM'S JEWISH MUSEUM

In the year 1940, one hundred and forty thousand Jews lived in the Netherlands. By 1945, nearly 80 per cent had been killed off. Some thirty thousand remained, survivors of the Nazi terror. In the Jewish Historical Museum in Amsterdam, this period too is recorded along with the history of the more tranquil centuries during which the Jewish people flourished behind the sanctuary of our frontiers.

That the Jewish Museum still richly shows the history and culture of the Dutch Jews is perhaps partly due to the non-Jewish men and women of the Dutch Resistance movement who saved four thousand Jewish children and many adults from a certain and ghastly death. It was these, the survivors, who rebuilt and restocked this important museum.

For the Museum too, suffered from the German occupation. When it was opened in 1930 the Museum gave more or less a complete picture of the life of the Jews in the Netherlands during the past centuries. But after the capitulation of 1940, the entire contents were taken to Germany. In 1946 an important part of the collection was recovered, but nevertheless much had been lost as a result of Nazi brigandage.



Netherlands Pavilion at Expo 67', one of the most impressive

THE PRESENT COLLECTION

Since then, the 30,000 odd survivors have brought the present collection together with the aid of other museums and of private collectors. It is not surprising that in the present collection a considerable space is devoted to the war years, the most disastrous period of their centuries-long settlement in the Netherlands. Among other things on view are many of the documents dealing with the measure taken by the conquerors against the Jews; their disbarment from all public, social and economic life, their compulsory registration and evacuation, the order to wear the Star of David on their breasts, the Nazi intention to form Ghettos (hitherto unknown in Holland) and the later abandonment of the project; the round-ups, the deportations, the institution of a Jewish Council, the identity cards, the educating of Jewish children.

They are all there, all the regulations, documents and photographs that bring back to mind the German persecution of this past of the Dutch people.

RELIGIOUS OBJECTS

But there is much more besides, and of particular interest are those objects which have been donated or have come from the Synagogues, objects such as silver bridal chains, priestly jars and beakers, hand basins, and the seven-branched silver and copper and bronze Maccabee lamps. These lamps are lit on the feast of Chanukah which is held in memory of the consecration of the Second Temple after the first banishments of the Jews.

One can also see various Sabbath lamps, chandeliers and embroidered robes. An important acquisition from a Synagogue is the chased silver tower of the Torah (The Book of Law) and the traditional Torah cloth, here executed in gold brocade with edgings of red velour. On it are pictured the altar, the table with the unleavened bread and the Holy Ark.

Additionally, there are many very beautiful robes and cloths to be seen among them a lectern-cover, originally from Persia; a 17th century silk prayer rug of which the four corners, the middle and the edges are of Italian lace, and a circumcision cloth whose borders show the Prophet Elijah feeding the ravens. It is dedicated in Hebrew, to a Circumciser who had performed three thousand circumcisions.

Stained glass windows depict, among other thing, the Book of Esther, a separate part of the Old Testament. Around the Hebrew text are human figures, birds, other animals and flowers, painted as colourfully as in a mediaeval minature.

ART TREASURES

But though, to the Gentile visitor, many of these religious objects will not perhaps convey very much, it is quite different with the pictorial side of the collection. Among these works of art are a drawing of a Synagogue by Rembrandt, one of an old man by Josef Israels, and a portrait of Don Francisous Lopez Suasso by Nicolaas Maos. Above all, the Jewish painter Marius Monnickendam (1874 - 1941) is represented by various paintings. Primarily, he was a man who had a preference for painting people, and this feeling is obvious in his painting of the Synagogue on the occasion of the 300th anniversary of the Council of the High German Church of Amsterdam in 1935 (comprising those Jews who originated from East Europe, as distinct from the Portugese Council of Churches which is principally comprised of those Jews who fled to the Netherlands in the 17th century from Spain and Portugal).

In vivid, variegated colours, Monnickendam has transferred the Synagogue to canvas; striking are the Rabbis with their tall black hats; flashing, the gold and copper of the chandeliers, the reds and blues of the altar cloth. Another painting shows the funeral of an Amsterdam Rabbi; yet another, the entrance to the gate of a Synagogue in Elburg - this last in pastel.

Yet the most important part of the museum is its religious art. One can gain a better understanding of the value and significance of this by making a tour of the museum in company of a Jewish expert, a service which is available every Wednesday at 3 p.m.

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WHY PEOPLE LIKE TO TRAVEL THROUGH THE NETHERLANDS

Why do so many North Americans favor traveling to Europe via Holland? That our people too feel such close affinity with the Dutch is no secret. Thus airlines stopping in Amsterdam evidently are preferred by such a large number of experienced travelers.

There are many reasons for particularly preferring a stop-over in Amsterdam when going through Europe or the Middle East.

First, for today's traveler Amsterdam is virtually the crossroads of the world. It is KLM, the Dutch airline, which was the first to establish connections between the lish connections between Amsterdam and the most vital centers for a businessman, tourist or student. Further more, it is KLM which was the first international airline to bridge the Continent with Israel following the establishment of the Jewish state.

The Dutch never were hesitant to identify themselves with modern Israel - even when the big powers faltered. As recently as last month at a Security Council meeting they showed courage, determination and vision.

The characteristic of the Dutch has many roots.

It must be remembered that the Hollanders were the first traders seeking outlets by sea in all parts of the world. They opened the first routes to India. In the development of the East Indies, Amsterdam Jews played an tremendous role.

Also it is pertinent to recall that New York was once termed New Amsterdam.

It was an outpost of the Dutch commercial empire which was never colonialistic like other powers who sought political and military influence.

From the point of view of historic Jewish ties with Holland, since the days of the Spanish Inquisition when the country opened its doors to the first refugee in 1492, Amsterdam has been known as the new Jerusalem, a center of freedom for the Jews.

During the Hitler era, the workers of Amsterdam alone openly revolted against the German anti-Jewish policy and many of them paid with their lives for this brave stand.

Today any Jewish traveler in Holland will note that it is a city without the slightest racial or antisemitic atmosphere. As a matter of fact, there are very few countries where the Jew feels so much at home as there. And the same holds true for all Dutch media of communication.

Of prime consideration is the fact that today, when many countries take advantage of the tourist's inexperience, Amsterdam-Holland in general - offers the lowest rates possible whether it be hotel accommodation, food or tavel.

Briefly, Holland is a good vantage point to start a trip anywhere in Europe, Asia or Africa.

En passant, the historic Jewish sights of this glorious community that played an important role in the history of the Jewish people beckon every visitor.

But recently, Amsterdam has rebuilt its famous Schiphol Airport, now perhaps the biggest and most modern in Europe.

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outlines 15 points of interest to the Jewish visitor in Amsterdam:

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1. Gratitude Monument

In 1947 the Jews of Amsterdam, in gratitude to those who helped them during the occupation, erected this monument. . . "To those who looked after the Dutch Jew during the occupation years."

2. Jewish Historical Museum

Located at Nieuwmarkt, it is probably the finest of its kind in Europe. Besides Holy objects and articles of former Jewish life, there are interesting Jewish books of the 17th and 18th centuries and a handwritten Holy Day prayerbook from the early 13th century.

3. Anne Frank House

The narrow, inconspicuous warehouse at Prinsengracht 263 served as the last home of Anne Frank, her family and their friends.

4. Jonas Daniel Meijer Square

This was the heart of Amsterdam's old Jewish district. It is named for one of the foremost jurists of his time.

5. Portuguese Synagogue

The wealth and culture of the 17th century Amsterdam Portuguese Jewish community is reflected in one of the world's truly magnificent religious structures.

6. Ets Haim Library

There are many rare manuscripts including the original writ of excommunication which expelled Baruch Spinoza, the great philosopher from the Congregation.

7. Memorial Site of the Dutch Playhouse

It was in this theatre that Amsterdam Jews were locked up before deportation to concentration camps.

8. Diamond Industry

The art of polishing diamonds dates back to 1586, and the first Jewish families who settled in Amsterdam introduced the trade.

9. Shopping

Jewish antiques are sold at Premsela and Hamburger, Rokin 120 and at Bettina and Karola Wolf, Nes 89.

10. Biblical Museum

A fascinating museum, with nearly 500 religious objects, including such exhibits as a scale model of the "Tabernacle in the Wilderness".

11. Rosenthal Library

The collection in this library referred to as "Rosenthaliana" is one of Europe's greatest from Hebraica and Judaica.

12. Dock Worker Statue

There is no stronger testimonial to the resistance of the Dutch people against brutality to the Jews of Holland than this monument.

13. Waterlooplein

One of Amsterdam's most colourful squares, it was the center of the bustling Jewish community.

14. Rembrandt House

Here is where the great Dutch Master produced the majority of his greatest works. Located in the heart of the Jewish quarter, the house was once owned by a wealthy Jewish family and had its own private synagogue.

15. Memorial Statues and Plaques

There is hardly a section of Amsterdam that does not have some remembrance of the bitter occupation days. One such inscription begins . . . "Our good friend who fighting for humanity and justice fell in combat with members of the Gestapo . . ."

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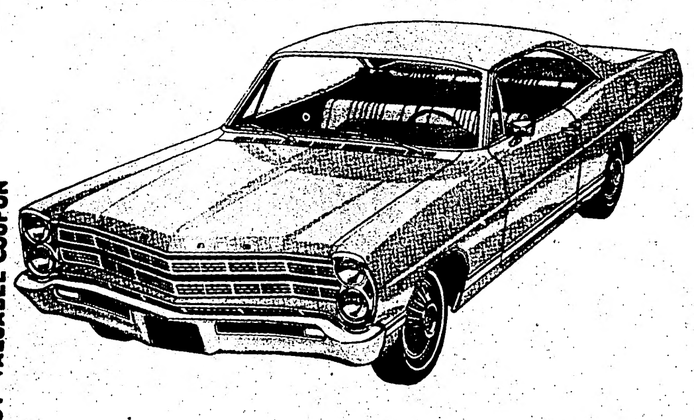

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DUTCH SUPPLIES FOR ISRAEL

Amsterdam, (JCNS) - Hercules aircraft from Israel loaded military equipment, including anti-aircraft guns and spare parts for motor vehicles and aircraft, from a Dutch military airfield during the past week, the Netherlands Ministry of Defence stated.

The Ministry added that it would continue to honour its obligations under its contract to supply equipment to Israel.

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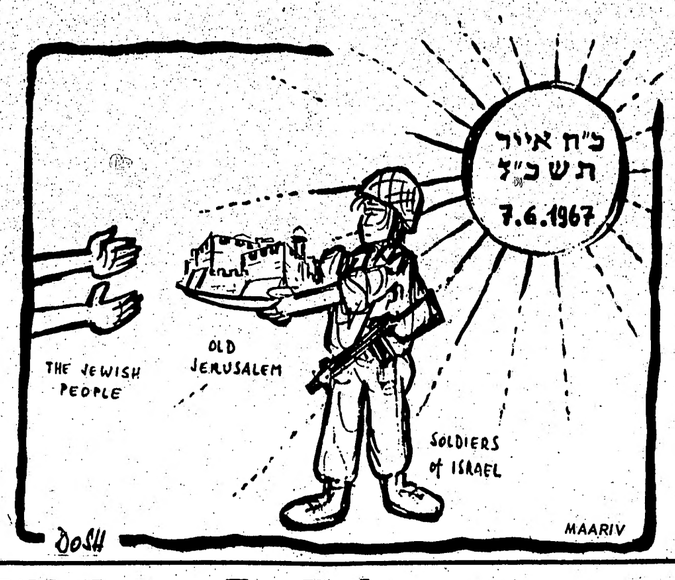


KEEP SMILING

WIT UNDER FIRE

A traveler returning from Israel said he saw a notice in Yiddish in one recruiting office saying,

"We beg you not to offer any aitzes (advice) to General Dayan."

ABSTINENCE

Seventy-year-old Hymie began complaining about aches and pains. After much nagging by his wife Sarah, he agreed to see his doctor.

"Nu, so what did he say?" she asked when Hymie came home.

"Well, for someone my age, he said, I'm pretty healthy. The only thing wrong is, I got a little heart condition."

Alarmed, Sarah moaned, "Oi, gevalt, so what'll be?"

"So nothing will be. He said I'll be all right, only I gotta cut down on everything a little. . .on eating, working, everything. Even on love making, he said I got to cut down. He said for a man my age, semi-annually, is enough.

"By the way, Sarah, how many times a month is 'semi-annually'?"

NO SALE

A man was eating his dinner in a Jewish restaurant.

A typical, flat-footed Jewish waiter passed his table carrying a tray loaded with food.

"Excuse me, waiter," said the man, "but could you be kind enough to tell me what time it is?"

"This ain't my table!"

Time To Heal Wounds

A BILLION IS NEEDED

It is estimated by experts that Israel's new deficit caused by the shortest and most victorious war in its history reaches a billion dollars.

The economy of the country has been affected, entire blocks and buildings have been damaged. Reconstruction must be started immediately.

There also are the wounded, the sick, those affected by the fighting — all requiring care and assistance. And there are the widows and orphans.

Every Jew in the free world knows by now that the last week has marked the greatest turn in all Jewish history. The Star of David has risen higher than ever before. The respect of the free world for this small nation of fighters is perhaps greater than it was following the revolt of the Maccabbees. And we are the generation privileged to behold this true miracle of the conquest of the many by the few.

Never has there been a period in Jewish history when the communities in the Diaspora have been as united as now. For every Jewish group outside Israel knows that the soldiers on the battlefront fought for them, for us, for our children and children's children.

These days of Israel's glory have silenced all would-be Hitlers and rabblerousers who thought they could undermine this generation weakened by Nazi persecution.

In Canada too the unity is complete. It is time for giving and thanksgiving. The Special Fund for Israel Survival, proclaimed by the United Jewish Welfare Fund, is a fund destined for aid to Israel, directly. It will not be managed by any intermediaries but turned over — directly — to the government of national unity now leading triumphant Israel. Every dollar collected is urgent and needed now. **The time to give is now.**

Bible Images For Today

By Chaim

JACOB AND ESAU

The fault was, of course, Rebeccah's, a vixen, a termagant, the original shrew. Bible commentators go to great lengths to show that though she was the daughter of one villain (Bethuel) and sister of another (Laban), she was, heredity and environment notwithstanding, a woman of impeccable virtue. There is nothing in the text to show this, and everything to contradict it.

They go to similar lengths to demonstrate the piety of Jacob, and the knavery of Esau. Again the text declares otherwise.

The story of the two brothers is told with great simplicity and beauty. Only an occasional line is used to describe them. We learn to know them by their actions, and if that is the standard by which we should judge them - and there is no other - then Esau emerges as by far the more wholesome.

In the text he is spoken of as "a cunning hunter, a man of the field", and Jacob as "a quiet man, dwelling in tents".

The expression tani, which is used to refer to Jacob, can also mean a simpleton. He was far from that, but he was certainly simple when exposed to the wiles of his womenfolk, whether his mother, his wives or his daughter. It is fortunate that he had twelve sons and only one daughter. Heaven knows what calamities might have befallen him had the numbers been reversed.

Jacob was his mother's favourite, and Esau his father's. In the latter case we are given a reason but not in the former. The reason, however, is not difficult to guess.

Rebeccah was a lonely young woman. She had been a child bride, 37 years her husband's junior, and as such could hardly have enjoyed his company. Esau was always out and about. She could have done with a daughter as company and Jacob fulfilled that purpose. He was a mildly epicene character, tame, domesticated, and not above helping out with the household chores.

Had he lived nowadays one could imagine him in a tiled kitchen, surrounded by copper utensils and dangling plaits of garlic, preparing recipes for the colour supplements: "Soup of the Week - Lentils".

Isaac loved Esau, we are told, because he loved venison, but it is not difficult to imagine other reasons. The son was everything the father was not - swift, vigorous, volatile, virile, weather-beaten and having about him the very breath of the fields.

The old man, sedentary, corpulent, with failing eyesight, must have taken a vicarious pleasure in his very lust for life. One can imagine him speaking with pride of "my son, the hunter". Esau was the one member of the household whom Rebeccah could not dominate, and she no doubt resented it.

His main fault was his hedonism. He lived for the day, but partly because he feared there might be no tomorrow. "Behold I am about to die; and what profit shall the birthright do to me?" And as a huntsman he had every reason to believe that he would be outlived by his more sedate brother.

The pottage deal should be seen in this light. He was selling something which he did not believe would materialise. He lacked discernment. But had he been the brute which the commentators insist he was, he would not have paused to haggle with his brother, but would have grabbed the pottage first, and haggled about terms afterwards.

And if he treated his birthright lightly, he treated his father's blessing seriously as we can see from the following, one of the most moving passages in the Bible:

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out of his presence, that Esau came in from his hunting. And he also made savoury food and he said into his father: "Let my father arise, and eat of his son's vension, that my soul may bless me". And Isaac said unto him: "Who art thou?" And he said: "I am they son, thy first born Esau". And Isaac trembled very exceedingly, and said: "Who then is it that hath taken vension, and brought it to me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed". When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said: "Bless me, even me also, O my father".

These surely are not the words of a brute. Esau's hedonism was in fact tempered by a profound streak of religiosity, which may have been based more on veneration for his aged father than on considered belief, but which was nevertheless fundamental to his make-up.

What followed next is significant. Though proverbially impulsive he did not jump to his feet to race after his usurper. He was more concerned with the blessing than revenge, and remained by his father's bedside, implosing: "Hast thou not reserved a blessing for me?"

Nor, being honest himself, did it occur to him that his brother could have been guilty of deceit. Isaac knew his son better. "Thy brother came with guile", he told him, "and hath taken away thy blessing".

"And", the text goes on, Esau hated Jacob because of the blessing wherewith his father blessed him". But he did not lift a finger against him. His father was already shaken and he did not wish to add to his distress. Instead he consoled himself with the thought of what he would do to his brother when Isaac died. He was, however, incapable of harbouring a grudge, no matter how deep.

Jacob had fled for his life almost as soon as he came away from his father, but even after 20 years had passed he was terrified at meeting his brother, and he hoped to appease him with a massive tribute of he-goats and she-goats, ewes and rams, milch-camels and male-camels, he-asses and she-asses.

Esau waved them all aside. He was too overwhelmed by the sight of his brother to have any feeling but joy. "And Esau ran to meet him, and feel on his neck and kissed him; and they wept".

If impulsive, it was in charity rather than anger. Esau was incapable of a mean act. It is true that he "married out". He took Hittite wives and they, we learn, "were a bitterness of the spirit to Isaac and Rebeccah", but that may have arisen out of the fact that they all lived under the same roof.

Isaac and Rebeccah may have been among the first parents not to get on with their daughters-in-law; they were assuredly not the last. And I doubt if they would have had much joy from the pair of harpies Jacob married.

One should add that in order to placate his parents, Esau later "married in", right in, and took a cousin as his third wife, which was surely an act above and beyond the normal call of filial duty.

Yet, in spite of the overwhelming evidence of the text, Esau has descended in Jewish lore, as a sinner, and Jacob as a saint. This view is an old one, and by the time the New Testament came to be written it was already accepted as gospel truth. Beware, the Book of Hebrews warns us, of "any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright".

The marriage of Esau at 40 is shown as an act of hypocrisy. He had spent his whole life in debauchery, say the rabbis, but he married at the same age as his father to impress him that he was following in his footsteps.

When, to cheer his parents, Esau marries a cousin he is censured by the rabbis for retaining his previous wives. There is no word of re-proof for the two wives of Jacob, or his two concubines.

Such examples of the different standards by which the two brothers were judged could be multiplied endlessly. The commentators laboured excessively to make out their case, even if one can understand their motive.

What is sublime about the Torah is that it does not attempt to gloss over the defects of its heroes: It is content to present them for the human beings they were. What is ridiculous about tradition is that it has tried to improve on the Torah, and to present the patriarchs as a dynasty of saints.

And nowhere did they have to labour more than in the case of Jacob. They did so needlessly, for one of the basic lessons of the Torah is that there are no gods, or even demi - gods on earth.

The lives of our forefathers are given less as a model than as a warning. They had moments of greatness, which is perhaps the best to which any man can aspire. Jacob acquired his after his encounter with the mysterious stranger in the wilderness, the night before he was reconciled with Esau. And that was only after he left the corrupt influence of his mother and uncle, to set up home on his own.

Esau, however, remains consistently and unmistakably himself for as long as we have sight of him, the original wild, colonial boy, rough in manner, gruff in voice, shaggy in appearance, not the sort of person one would care to meet on a dark night, but breezy, boisterous, a presence like a breath of fresh air, grossly sensual yet not wholly insensitive, affectionate and hungering for affection, wholly of this world, yet inherently devout, so free from guile as to suspect none in others, innocent to the point of naivety, sentimental, a devoted son, if not a pliable one.

Among any people but our own he would become a national hero, the subject of legend and song: he still deserves to be. One can understand and share the affection Isaac had for him.

Europe's Oldest Community

THE 100 JEWS OF CHALCIS

By Victor Malka

Mr. Malka, whose articles concerning the Jews of the Old World appear frequently in the West European Jewish press, has contributed before to the Alliance Review.

Chalcis, the principal town on the Greek island of Eubee, two hours from Athens, has particular interest for Jews: its Jewish community considers itself the oldest in Europe; it is believed to be about 2,250 years old.

Before World War II, there were three hundred Jews in Chalcis. After the war, however, many of them emigrated to Israel, leaving the Jewish populalion at one hundred out of a total popualion of 30,000 on the island.

Who are the Jews of Chalcis? There is no definite answer. Some think that the first Jews came to the Island of Eubee with the soldiers of Alexander the Great. According to one legend, they arrived even earlier. It is said that at the time of the Exodus from Egypt, some Hebrews left Moses and went to this island (The name Chalcis, in that case, is supposed to derive from the Hebrew helek - a part.)

Most of the Chalcis Jews are businessmen or white collar workers.

The synagogue of Chalcis is full on Saturdays and holidays. Rabbi Menasse Cohen, who is both the spiritual leader and the hazan of the community, has said: "We have a letter from Philon o fAlexandria, written in the year 50 B.C.E., in which he mentions the Jews of Eubee; this definitely proves that there were already Jews in Chalcis at the time."

Asked whether the Jews of Chalcis should be considered Sephardim, Rabbi Cohen answers unhesitatingly:

"Of course, we are Sephardim, but we do not speak Ladino, as the Sephardim of Turkey, Bulgaria, or Salonika do. We speak Greek or Hebrew only. It is interesting that the melody of our Torah reading is original, quite different from the one you hear in the Sephardic synagogues of Istanbul and Jerusalem."

Rabbi Cohen was once asked by a reporter whether mixed marriages took place in Chalcis. His answer was categorical: "We have not had one case of such a marriage. Our young men and women often marry young people of Athens and Salonika, but always Jews."

Once or twice a year, young Rabbi Isaac Gabbai comes from Athens, so that the Jews of Chalcis can have kasher meat.

For Passover, about forty sheep are slaughtered by the Chalcis community. Kasher wine is brought from Athens matzoth from Israel. The seder is celebrated in the synagogue by the hundred Jews of the town. All the Jewish-owned stores are closed for at least the first day of Passover.

The question of Jewish education has not been solved, for the community has been unable to find a Hebrew teacher. In 1961, a teacher from the Jewish school of Athens visited Chalcis once a week and taught Hebrew to the children, but these visits stopped and nothing of the sort has since been done.

Opinions

By Karen Gershon

CHILDREN AND CEREMONIAL

JEWISH CHILDREN WHOSE parents do not keep the Orthodox customs are deprived. Childhood is the time for genuine celebration Adults may "have fun," but children know how to be gay innocently. The purest joy can be seen on a child's face illuminated by birthday candles, whether they are on his cake, or signify the birth of Shabbat.

In competition with say: "You have all your candles at once but we have them for eight days." The Jewish calendar is full of celebrations.

In the nineteen thirties, when we children reintroduced Orthodox customs into our assimilated families, the first of them was the lighting of the Shabbat candles. It was only the first; we were greedy for manifestations of joy, as our childhood was spent in Hitler's Germany.

There was more magic than religion in our observances, and I am glad now that no one questioned the spirit in which we performed them. They fulfilled a need: we were fortifying our lives.

* * *

When we became refugees in England, the customs which we brought with us stood for home. They were what we had in common with any observant Jew, the first and for some time the only thing that could reassure us. In the midst of our destitution these were celebrations to which we were entitled; that is why I believe that if Jewish customs are not kept for religious reasons, then they ought to be kept for the sake of our history. After all, how else can a Jew in the diaspora manifest his Jewishness?

* * *

Until one can see the actual desert, there is nothing that brings one so close to the reality of our forefathers' lives as kiddush in a succah; a seder celebration is the most effective history lesson of all. A child who has participated in that is a Jew for ever, even if as an adult he is a non-observant one; the indentification with the salves in Egypt becomes a part of one's identity.

What Jewish child who was ever the youngest at a seder will afterwards say "they" and not "we"?

* * *

My mother was good at making secular celebrations not only out of birthdays but such things as bath-nights. She equipped me, I think, with the right attitudes; had she been Orthodox she would have equipped me also with the right prayers with which to greet events - but which is the more important? The traditional celebrations have proved of more lasting value because they were meaningful beyond our family circle.

Religious customs make use of symbols, imbuing facts with spiritual significance. The seven-stranded candle which my grandfather used to extinguish in wine had power beyond its light over the next seven days: the memory of it has power over me now. It taught me to consider that extra dimension to reality which children need to see and can understand (they find it also in fairy-tales).

If I now light candles, they are a reminder; even if I do not bless them, they bless me.

Sermon of the week

SHAVUOT

Judaism, there can be no religion without revelation. Essentially, revelation is God's intimate self-disclosure to man.

But in addition, it also involves the communication by God of His will to mankind. In the words of the prophet Micah, God has told man what is good and what He requires of him. "Love thy neighbour," "thou shalt not steal," are for Jews Divine imperatives.

But the nagging question of modern man is "why is it necessary for a revealed religion to tell me to do good; do I not understand this for myself? While acknowledging that it is often difficult to live under the requirements of moral duty, would I not still strive to do so even if I had no belief in revelation?"

This argument amounts to the assertion that man's innate moral sense is a sufficient guide for life's conduct. To make the same demand in the name of religion is superfluous.

MANY ANSWERS

There are many replies to this question available to the believer in revealed religion. One is to claim the futility of referring to good deeds without consideration of God's revealed will since good deeds are good because God has so declared. Revelation is needed to define the good.

The objection to this approach is that it empties the term "good" of all its content. If a course of action is to be followed only because God wills it, nothing is gained by calling such a course "good."

The believer answers that it is good to carry out God's will. But this can only mean that the "good" is not identical with "God's will" for otherwise it would be tautologous to say "it is good to do God's will." There is no escaping the conclusion that a thing is not good because it is in the Torah; it is in the Torah because it is good.

But in that case what is gained by having it in the Torah, the record of revelation? At this stage the believer may reply that, although revelation does not function in order to define good conduct, it does serve as its guarantee.

Revelation provides the momentum for the good life. Without religion men would know what the good is but would they pursue it? Would not their selfish grasping instincts prevail? The objection to this is that it seems to imply what is demonstrably false, namely that the atheist is always vicious. Nor is there much truth in the corollary that the believer is more virtuous.

A less vulnerable version of the argument is that the influence of revelation is to be seen not so much in the ethical life of the individual as in that of society. Religion, speaking in God's name, has created and sustained the kind of background against which moral values can flourish.

The Hebrew Bible with its stern insistence on justice and mercy, has fostered in Western civilisation a climate of opinion favourable to virtue and hostile to evil. There can indeed be a virtuous atheist but he is living on the spiritual capital of believing ancestors.

There is much truth in this yet it does not provide a complete answer to our inquiry. Even in the West, to say nothing of other civilisations, some of the more important social reforms have been achieved by avowed secularists while the social conscience of believers has not always been beyond reproach.

Another reply is to argue that religion has little relevance to being good in the ethical sense. Revelation is not for the purpose of teaching man how to behave well towards his neighbours, but how to worship God. Religion, on this view, is chiefly a matter of prayer and ritual, of meditation and contemplation, of a soul alone with God.

This kind of answer is certainly not acceptable to the faithful Jew. Micah tells us that God does desire man to do justly and love mercy and this doctrine is supported by all the prophetic voices in Israel. The rabbis constantly remind us that in addition to man's duties towards God, there are God-ordained duties to man and that in many respects the latter are the more significant.

ETHICAL MAN

The most satisfying argument for revelation in the ethical sphere is to know that it opens up a new dimension for ethical man.

Revelation informs us that by living a life of integrity and honesty, by having a proper regard for his fellows and by practising righteousness, a man comes to have not alone a better relationship with other human beings, but a deeper relationship with God. To be good one does not need revelation, but it is important to know through revelation what God would have us be.

Judaism speaks of the nearness of God as the ultimate aim and it teaches that man is never nearer to God than when he responds with love and sympathy to the needs of others. "Just as He is merciful, be thou merciful. Just as He is compassionate, be thou compassionate."

LOUIS JACOBS

letters to the editor

TRIBUTE TO NORTH YORK

Dear Editor:

I pay tribute to the school board trustees of North York on their decision to end religious instruction. I, for one, believe the place for Bible preaching is in the home or in parochial school.

However, religious learning can be most enjoyable if dealt with in a proper manner. Why can't the recommended "world religion" subject be introduced? This would enable students to evaluate different faiths in a clearcut, historical view. Such training would encourage more understanding, more tolerance and an honest-to-goodness yearning for religion.

Willowdale, Jerry Lerman.

HOPES THEY WILL READ US

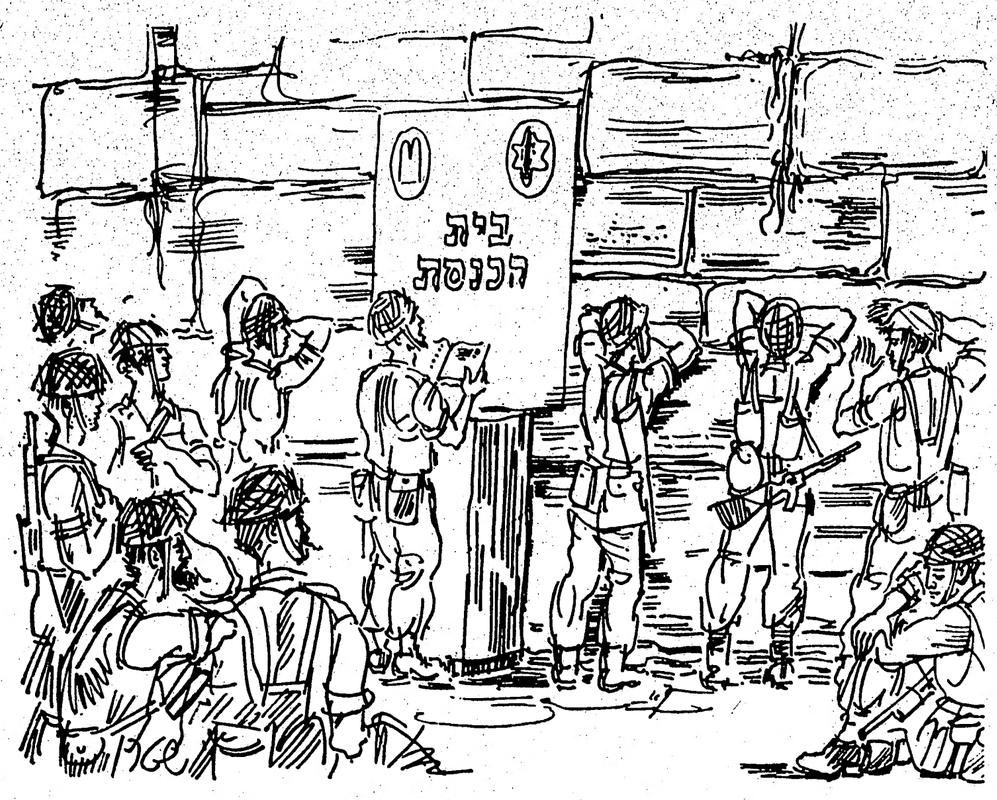
Dear Editor,

After having read your Commentary (No, Mr. Pearson etc.), which appears on the front page of the June 9th issue, I feel that I must express my appreciation for the privilege of reading one of the most interesting, informative and inspiring columns it has been my pleasure to read, and one which I hope will have the intended effect.

My sincerest congratulations and thanks to you for your eloquent statement.

It is my sincere hope that the persons to whom you addressed this editorial, will read it and take heed.

Ben Gan,
Director, The Jewish Theological Society of Canada
Toronto



Jerusalem artist Yossi Stern records the scene as the first soldiers reached the Wailing Wall last Wednesday morning. He was with the troops as they entered the Old City.

HAS ISRAEL THE BOMB?

All The Known Facts

By Leonard Beaton

LONDON, (JCNS) - The development of nuclear explosives in countries like Israel and Egypt is closely related to the construction of nuclear reactors for scientific research or for the production of heat. These reactors inevitably produce plutonium: and if the plutonium is not left in too long it can be converted by a comparatively modest technological effort into an explosive device.

To acquire plutonium, there are really three basic requirements: a reactor of adequate size; the uranium fuel for the reactor; a plant to separate out the plutonium from the irradiated fuel rods.

The most difficult of these is undoubtedly the first. It is unlikely that either Israel or Egypt could build a major nuclear reactor. The relevant thing, therefore, is what has been built on their soil by others.

This subject is somewhat confused by the fact that large numbers of very small reactors were built in a great many countries in the late 1950s, when "atoms for peace" was not only a slogan but a policy.

Virtually all of these first reactors were so small as to be irrelevant to the production of plutonium in quantities which could be used for bombs. Enough for one bomb might take 30 or 40 years. This was true, for example, of the American reactor at Nahal Sorek in Israel.

On the other hand, much larger research reactors can be important: and so can virtually any reactor designed to produce power or desalt sea water. Egypt has been trying to get a power reactor built on her soil for some years and has put considerable pressure on the Soviet Union. Nothing is known to have come of this.

Israel on the other hand, has a large research reactor which could be militarily important. it was bu French at Dimona, in the Negev, and could produce about 13 1/4 lb. of plutonium a year if operated at full power. This is enough for about one bomb.

It is this reactor which has injected the nuclear question into Middle-East Politics and given rise to the very dangerous claims about Israel's nuclear potential - claims which are clearly inflammatory in the present context.

The political complications surrounding this facility have been increased by the fact that the agreement under which it was built has not been published, and by the additional fact that the donor Power, France, has been an opponent of the sort of inspection of reactors built abroad which has been a feature of American British and (with one exception) Canadian reactor exports.

Of the four basic requirements, then, Israel alone in the Middle East, has the first. But this could change overnight. If the Russians (or the French or Germans) were to put one of their standard power reactors into Egypt, it could produce enough plutonium for 30 to 50 bombs a year.

The Israelis have obtained the Dimona reactor on what is presumably a completel self-sufficient basis. Th reactor must, however, be fuelled: and the main uranium suppliers (the United States, Canada, South Africa) are reluctant to provide substantial quantities without inspection of the resulting plutonium.

It is, therefore, significant that a small but ultimately adequate source of domestic uranium has been found in Israel in the Dead Sea phosphates, which produce uranium as a by-product of fertiliser production.

SEPARATION PLANT

Israel is also thought to have bought ten tons of uranium from South Africa.

The third requirement is the chemical separation plant for the plutonium. This is something which Israel would be particularly well-placed to construct, with her long and distinguished tradition in chemistry. For Dimona quantities it would not be a vast undertaking.

In my opinion, the question of chemical separation, though technically minor, has become the critical point politically. Reactors are built because the justification for them on peaceful grounds is so strong; but the extraction of plutonium is not important enough in the present stage of civil nuclear activities to justify a special plant.

The logic of the situation dictates that for Israel, as for as for Germany, the Uni States Government (in particular) has probably indicated its deep concern on this point. As long as the separation plant is not built there cannot be a plutonium stock and so there can be no bombs. Once it is built, there is no knowing whether or not bombs have been designed.

The logic of the situation dictates that for Israel, as for Germany, the United

The logic is obvious, but it does not tell us what has really happened. Suspicious Egyptians no doubt believe that some separation is taking place in some facilities, at least on a laboratory scale. The American-Israeli relationship on this subject (which in my view is the key one) has traditional elements of mistrust.

DIFFERENT EXPLANATIONS

The Americans were not told about Dimona for a long time; and when they persisted in their inquiries they were given a number of different explanations of what it was, none of them (it is said) accurate.

Once the problem is seen in depth, all the evidence suggests that the best and most likely course for Israel is to bow to American pressure not to build separation facilities (and so not to acquire plutonium) subject to a structure of American commitment to Israel's security problems which seems to offer a guarantee of future independence.

THE STORY: HOW THE OLD CITY WAS TAKEN

By David Gross

Jerusalem (JCNS) - "This Tisha b'Av at the Wailing Wall and perhaps even this Yomtov" - that was the silent prayer of thousands of Jerusalemites on hearing that the Old City had fallen to Israel.

After an all-night vigil, citizens were thrilled at dawn on Tuesday when they saw Vautour fighter-bombers flying eastwards from the New City and meeting hardly any resistance. It looked just like a peace-time air show.

On Monday afternoon, gun, mortar and rifle fire from positions all round the city which were aimed at Arab Legion entrenchments had met increasingly diminished opposition.

During that night, tanks and heavy equipment moved up and a fierce assualt on he job of clearing the enemy Tuesday morning finished the job of clearing the enemy from all positions dominating the Old City's approach roads.

The price of capturing the Old City was the blood of many Israelis, for the Legionaires can fight, but this did not deter the advance.

A number of buildings had been damaged on Sunday, including the Knesset and Hadassah Hospital. The damage was slight, however, and there were no casualties.

Monday's Jordanian attack, however, took the lives of ten vivillians. About 100 Israelis were wounded, many through carelessly staying outside the shelters. Nevertheless, the city remained equiet and disciplined and food shopes opened at certain times.

Shortly before Tuesday mid-day, an Israeli helicopter hovered gracefully over the city, a sitting target for Jordanian fire, but there was none.

CHILDREN UNHURT

By the time the Old City finally fell, civilian casualties in New Jerusalem had risen to 500, none of them children. Many of the injured were hurt when their houses were hit by Jordanian shells. Casualties were also reported at the Shaare Zedek Hospital.

Among Israel's 1,000 buildings slightly damaged in Monday's Jordanian shelling were the President's residence, the Israel Museum and the Dormition Abbey on Mount Zion.

Wandering around the city like refugees on Monday were United Nations personnel headed by General Odd Bull. The Foreign Ministry found refuge for them, however, in the President Hotel.

The Mayor, Teddy Kolleck, said that he had no special ambition to be mayor of all Jerusalem, even though Israel's re-entry there was the climax of the hopes and strivings of 2,000 years.

But, he added, his municipality was prepared to extend every form of civic aid to the Old City.

Speaking at a press conference after returning from Mount Scopus - the first free visit by an Israeli for 19 years - he explained that he had not thought much about running a suddenly expanded Jerusalem, because he "had not been given notice" of the extension.

A team of leading Israeli archeologists visited the Rockefeller Museum in the Sheikh Jartar quarter north of the Old City wall to make arrangements for protecting the Qumran scrolls.

The mood of the New City was to get back to normal as soon as possible. Teams have started clearing up the rubble from shelling smashed buildings. Groups of volunteers from all over the country were helping in the task, and also looking after the injured.

RALLY BEHIND ISRAEL

Toronto Jewry United

Toronto's Coordinating Committee for Emergency Aid to Israel was established last week at a meeting of Jewish community leaders representing Canadian Jewish Congress, Federated Zionist Organization of Canada and the United Jewish Welfare Fund.

The Committee will lead and coordinate a "total community effort" to give moral and material assistance to the people of Israel and help raise funds for their health and welfare needs "at a time of desperate urgency". Ray D. Wolfe was elected chairman, with Meyer W. Gasner and Julius Hayman as vice-chairmen.

The Committee endorsed the current major drive for funds being conducted by the United Jewish Welfare Fund. Hundreds of individuals drawn from all sectors of the Jewish community are serving in the special fund raising effort headed by former mayor Philip Givens.

A program for civilian volunteers and the collection of needed materials is being operated by the Federated Zionist Organization of Canada at the Zionist Centre, 188 Marlee Avenue. In charge are Louis Lockshin and Max Goody.

A special committee on communications and information projects was set up consisting of Fred M. Catzman, Rabbi Dr. W. Gunther Plaut and Harry L. Wolfson.

An urgent appeal is being made to the Jewish community to answer the call for funds through contributions to the UJWF special fund with emphasis on the need for immediate cash donations. Special meetings are being held throughout the Jewish community for this purpose.

GAZA

Its Strategic Importance

The Gaza Strip constitutes that part of Arab Palestine, as designated by the U.N. Partition Resolution of 1947, which remained under Egyptian military control when the Armistice agreements were signed in 1949. The troops were subsequently replaced by a special local Egyptian administration.

Before the 1952 Egyptian revolution, a number of Palestinian politicians claimed that the Gaza Strip should be independent of the Egyptian authorities, and at one time Jordan cast eyes on it. However, given the present balance of power in the Arab world, these kites have been grounded.

By its nature, the 50-mile long coastal strip, which is less than ten miles wide at its narrowest point, is vulnerable to Israeli encirclement, but also constitutes a dagger pointed at the heart of Tel Aviv. It also creates a narrow "waist" between the tip of the Strip and Jordan's Hebron salient, thus threatening to cut off the Negev from central Israel.

In the past, the Israeli view has been that the strip would not be worth annexing, even were this possible, because this would give Israel another quarter-of-a-million Arab citizens. But the Israelis have once again captured the Gaza Strip, and it remains to be seen whether they will change their minds.

Before 1948 the Gaza area was part of mandatory territory of Palestine.

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FILM AT O'KEEFE

For the first time in its history O'Keefe Center will offer a motion picture within the frame of its imposing proscenium arch.

Picture chosen is Verdi's La Traviata, filmed in Italy with the incomparable Anna Moffo in the role of Violetta.

First showing is on Sunday, June 25th, and will play twice daily: Monday through Friday at 2:00 p.m. and 8:30 p.m. Presentation concludes Saturday, July 1st.

With Miss Moffo will appear Franco Bonisolli as Alfredo and Gino Bechi as Germont.

RECORD BREAKING

According to reports, the twentieth edition of Spring Thaw was the first to break house records at the Royal Alexandra Theater. These were: an all time high for one day's sales, opening day; all time record for one week's box office attendance, first week; all time gross for any Canadian show here.

The same record was broken at the Royal Alex during the sixth and final week of presentation.

NEW ACT

Beginning Monday, June 19th, to the end of the month, Milt Trenier and Micki Lynn, along with Charlie Eckstein, will appear at the Hook and Ladder Club of the Beverly Hills Motor Hotel.

SENSATIONAL

For another week Eduardo Sasson, popular Flamenco guitarist and balladeer is keeping patrons happy Upstairs at Castle George. Art Ayre Trio continues in the Spaghetti House till tomorrow night.

RECEIVES ENDOWMENT FOR PERPETUAL STUDENT AID – Left to right, Dr. Ralph Halbert, president of the Toronto Chapter, Canadian Friends of the Hebrew University, is seen receiving funds for an endowment for perpetual student aid at Jerusalem's university from Saul Cantor, Murray Rumack and Joe Chinsky, who organized the project.

This endowment fund will perpetuate the memory of Sam Kwinter, Sam Nichols and Jack Spiegel who were members of Club Savoy and who lost their lives in World War II.

Club Savoy, in existence for more than thirty years, is establishing this endowment as a lasting tribute to these former members. Each year it will receive a report from the Hebrew University giving the name, background and course of study of the recipient of the current award.

the lively arts

by D. Cohn

* Some of the Jewish and non-Jewish intellectuals, writers and artists who have aligned themselves en masse with the cause of Israel are: Dame Peggy Ashcroft; Lionel Bart; Richard Burton and Liz Taylor; Shelagh Delany; Deborah Kerr; Herbert Lom; Bob Workhouse; Roger Moore; Wolf Mankowitz; Denis Norden; Dena O'Brien; Vanessa Redgrave; Peter Sellers; Arnold Wesker.

Wesker sent a cable last Monday to the soviet Prime Minister asking him how he could have arrived at "the lunatic conclusion" that 2,500,000 Israeli Jews could be planning aggression against 60,000,000 Arabs.

* Chaim Topol left his starring role in Fiddler on the Roof (in London) to try to return to Israel where the action is.

* Several Jewish classical musicians of international repute have contributed heavily to the present Emergency Fund in aid for Israel. They stipulated that they remain anonymous.

One telephoned a $50,000 pledge to the UJA and insisted no publicity be attached to his gift. Other Jewish professional men and women also were reported to be heavy contributors.

* Screen star Kirk Douglas has filed a $250,000 damage suit against the State of California which, he alleges, devaluated property he owns near the Ventura County community of Newbury Park.

* Actress Jill St. John will marry singer Jack Jones. Jones divorced his wife, Lee Laurence, last year. Miss St. John (nee Oppenheimer) previously was married to Lance Reventlow, son of Barbara Hutton, the Woolworth heiress.

* Shmuel Yosef Agnon, Israeli winner of the Nobel Prize for literature, had no time for other writers and they had no time for him, according to Dr. Gershon Scholem of the Hebrew University.

Agnon never spoke well of other writers; he felt more at home in the company of scholars who appeared as central figures in some of his stranger stories.

Agnon's as yet unpublished work reveals two new tendencies. One was a predominant and almost morbid desire to stress the ritualistic aspects of Jewish life, even at the cost of the action of the story. He seemed to be attempting to preserve for posterity the forms of a life doomed to extinction.

The other new tendency revealed in one in his recent, unpublished novels, which was in essence the autobiography of his own soul, was that the novelistic element was gone and the narrative transformed into a personal chronicle spanning hundreds of years.

* Arthur Miller's, Death of a Salesman, Pulitzer Prize-winning play, was cited last Sunday night as TV's best dramatic program of the 1966-67 season. Director Alex Segal won the award for the outstanding directorial achievement in drama.

The first Miller play produced on network TV, Death of a Salesman also brought Miller an Emmy for his adaptation. David Susskind and Daniel Melnick produced the special.

* Peter Ustinov won an Emmy for the outstanding single dramatic performance for Barefoot in Athens, presented on the Hallmark Hall of Fame.

* Prized memorabilia from the careers of George and Ira Gershwin will fill the Museum of the City of New York. Ira Gershwin is bequeathing the museum all his Gershwiniana except original manuscripts.

Many of the manuscripts already are at the Library of Congress in Washinton. Some were left by the mother of the Gershwins, Rose, who died in 1948, eleven years after the death of George. Ira has since given many more manuscripts and paintings to the library.

Ira and George were born and raised in New York and did much of their writings there.

Ira was born on the Lower East Side on Dec. 6, 1896; George was born in Brooklyn on Sept. 26, 1898. Since 1936 Ira has lived in Beverly Hills because, he once said, he was always catching colds in New York.

Some of the bequeathed possessions are: a piano roll of George playing, Rhapsody in Blue; George's gold-headed cane and his baton; about twenty-five posters from a European tour of Porgy and Bess; a money clip from Harold Arlen, received by George in exchange for a portrait he had painted of Jerome Kern; a gold cigarette lighter George gave Ira on the opening of Girl Crazy, in 1930 - the inscription reads, "To Ira the Words from George the Music."

Currently on display in the museum's exhibition, Musicals of the 1930's, is a large silver tray presented to George "by his friends and admirers" on the opening of Porgy and Bess, Oct. 10, 1935.

Among the signatures engraved in the tray are those of Fred Astaire, Irving Berlin, Fanny Brice, Charlie Chaplin, Jimmy Durante, Lorenz Hart, Jerome Kern, Henry R. Luce, Ethel Merman and Cole Porter.

FAMOUS BALLADEER RETURNS TO TORONTO

Eduardo Sasson, popular Israeli balladeer and interpretor of songs of many lands, who is performing at Toronto's Castle George. Sasson is a veteran of the Sinai Campaign.

festival

London, (JCNS) - The Voyage Theatre company of London will be the only British participant in the Israel Festival this year.

The company, which is under the direction of Harold Lang, will present "Macbeth in Camera", in Caesarea, Jerusalem, Ein Hasofet and Rehovot.

Theatre in Toronto

By Barbara I. Pearl

FISHER - HACKET DUO STERILE

Why is it, that two nice entertainers, like singer Eddie Fisher and comedian Buddy Hackett, can't content themselves by employing their talents where they would be most appreciated - in nightclubs, intimate salons and the like?

Eddie Fisher has a sweet voice - just that. When he sings an Al Jolson medley, one is engulfed in nostalgia - provided the rendition is soft and gentle.

But when Eddie sings Mammy, April Showers, Toot Toot Tootsie the way he did at O'Keefe last week - through a mike that blasted one's eardrums - that's where sweetness walks out and brittleness takes over.

Where was the magic of Oh, Mine Papa, that could wring tears out of stone? Where was the lightness of Baby Face which Eddie usually evokes? Where was the sprightliness of Liza?

Eddie is wonderful in an intimate setting. But at O'Keefe Center it was sheer exertion that just missed its mark.

The same, unfortunately, holds true for Buddy Hackett. His forte lies in his facial expressions, his simple delivery in simple language.

That too requires a tete-a-tete atmosphere. At O'Keefe, that has a capacity of more than 3,000, he was lost completely.

Nor was his act, acceptable in a nightclub, of good taste.

Not that anyone is squeamish. O'Keefe Center just isn't the place where one could sit an hour with a dishful of Buddy's dietetic woes, such as: the brown, green and pink pills at various intervals; a "diet of ice cream till your ass freezes."

No one rolled in the aisles - and Toronto audiences are not hard to please.

Please, Eddie and Buddy, confine yourselves where you perform best - at clubs and hotels.

Our Languages

SEPHARDIC CULTURE

By Henri Behar

Judeo-Spanish, the language spoken by the descendants of the Jews who were expelled from Spain in 1492, is on its way to disappearance. The numerous Sephardic communities in various countries of the diaspora are undergoing a process of assimilation, and the Sephardim in Israel are increasingly reluctant to use their language outside a very narrow circle because their children prefer to express themselves in Hebrew. If total oblivion of Judeo-Spanish is to be prevented, therefore, a comprehensive study of this language must be written before it is too late.

Raymond Renard, Professor at the University of Mons, France, has taken this task upon himself. His book, The World and the Judeo-Spanish Language of the Sephardim, is scheduled to appear shortly. In the meantime two of his articles have appeared in the French Revue de Phonétique Appliquée, of which he is editor-in-chief.

In the first of these articles, Mr. Renard analyzes the phonic system of the language. His article is based on studies made on the spot in the Middle East, the Balkans, North Africa, and the Americans, and compares these studies with others.

It is interesting to know whether Judeo-Spanish was different from Spanish when the Jews were still in Spain. It seems that their peculiar culture, mentality, and way of life, as well as their use of Hebrew in prayer and religious studies, should have led the Spanish Jews to make their vernacular somewhat different from that of the general population. However, Mr. Renard finds that when Judeo-Spanish is compared with Spanish texts of the fifteenth century, only slight differences in vocabulary appear.

It is quite curious that the Castilian dialect, which was spoken in only one part of Spain, became the language of the Jews of all parts of the country. All the Jews who were expelled from Spain thus had a common language.

This language has changed very little in the centuries since 1492; it is still surprisingly similar to that of the author of Don Quixote. One wonders why the Judeo-Spanish spoken in Istanbul, for instance, has undergone no changes for several centuries, while in Spain, Castilian has gone through various phases of development. Is it because of the typically Jewish attachment to a tradition.

Mr. Renard shows that there are some variations in the way Judeo-Spanish is spoken in various Sephardic communities. These variations are minor, however; they do not prevent a Sephardi from Greece from understanding a Sephardi from Yugoslavia.

In his second article, Mr. Renard tries to determine whether the Sephardi's way of writing his language has not been detrimental to its pronunciation.

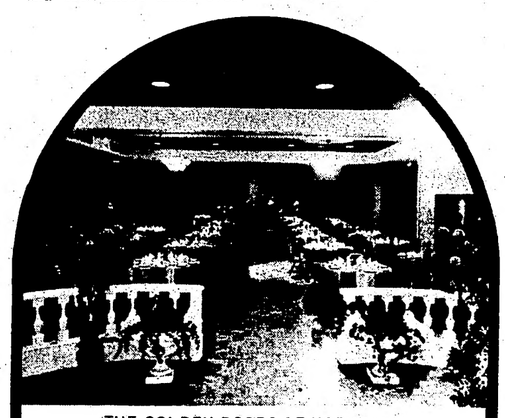
In their correspondence, the Spanish Jews used Hebrew and not Latin characters, mainly in Rashi cursive. The Hebrew alphabet, having only 22 letters (the pronunciation of which does not always have Spanish equivalents), could not express all the phonetic richness of Spanish. Some attempts have been made to adapt the alphabet to the needs of Judeo-Spanish by the creation of new symbols, but these efforts have not succeeded.

The Turkish Jews were no more successful a few decades ago in their attempts to replace the Rashi cursive by the Same Latin alphabet that the Turks had adopted when they abandoned Arabic characters. These attempts merely created new confusion.

Transcription usually plays a standardizing role in the development of a language. Mr. Renard regrets that such was not the case with Judeo-Spanish. His study leads us to the conclusion that the Sephardim, like any other linguistic group, were faced with a dilemma: whether to adopt a rigid alphabet, which could congeal the language but would insure it the fidelity of the entire group, or, on the other hand, allow the language to develop anarchically, without any generally recognized source of authority, and thus accept the risk that Judeo-Spanish might disappear as a language of a culture.

The most puzzling thing about Judeo-Spanish is that, without grammar, clear spelling rules, or a dictionary, it has managed to remain practically the same as in 1492, the year of the expulsion.

(Based on an article that appeared recently in Les Nouveaux Cahiers, published in Paris under the sponsorship of the Alliance Israelite Universelle.)



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THIRD WEEK

"THE HONEY POT"

REX HARRISON, SUZAN HAYWARD, CAPUCINE & CLIFT ROBERTSON

Color by DeLuxe

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Recommended as Adult Entertainment

27TH WEEK!

WINNER OF 6 ACADEMY AWARDS

BEST PICTURE OF THE YEAR!

PAUL SCOFIELD in

"A MAN FOR ALL SEASONS"

FAIRLAWN YONGE N. OF LAWRENCE 481-1231, 481-1413

Technicolor

13TH WEEK!

Elizabeth Taylor and Richard Burton

in

"THE TAMING OF THE SHREW"

DANFORTH AT PAPE • 461-1101

Technicolor Panavision

"THE NIGHT OF THE GENERALS"

Starring PETER O'TOOLE, OMAR SHARIFF, TOM COURTENAY, DONALD PLEASANCE.

Color, Panavision Adult Entertainment

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METROCOLOR

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'A MASTERPIECE' N.Y. DAILY NEWS

DIRK BOGARDE STANLEY BAKER JACQUELINE SASSARD

IN THE JOSEPH LOSEY PRODUCTION OF

accident

Screenplay by HAROLD PINTER EASTMAN COLOUR

Toune CINEMA BLOOR-YONGE SUBWAY 924-3600

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June 16th. to June 22nd.

HELD OVER!

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"CAPRICE"

Cinemascope Color by DeLuxe

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Travel and Adventure

CRISIS IN GIBRALTAR; JEWS ON THE ROCK

by ABRAHAM LEVY

When the British conquered Gibraltar in 1704, Roman Catholics, Protestants and Jews came from all over the Mediterranean seaboard to settle there. Since then, religious intolerance has been virtually unknown on the Rock, because of the population's spontaneous desire for friendship and understanding between people of difference religious beliefs.

Examples of practical religious tolerance abound. Thus, after the "Eleven plus," most Jewish boys pass from the Junior Hebrew School to a grammar school run by monks, while the girls go to the convent school. Both have arranged for their Jewish pupils to receive religious instruction from the congregation's rabbi and ministers.

It is not unusual for Jewish children to send presents with cakes bought at a kosher baker's!

I remember inviting non-Jewish friends to my own home in Gibraltar at Purim, and for Pesach, my parents had to order extra matzot for their non-Jewish friends, who looked forward to tasting the "flat bread" of the Jews.

The Jewish community has a magnificent modern old age home which, like the Catholic and Protestant homes was built and is maintained with funds from a bequest by John Mackintosh, a local Christian philanthropist. Assistance from the bequest is available for poor Gibraltarians of all religious denominations.

In this atmosphere of good will, the Rock's 600 Jews - out of a total population of 25,000 - are able to play an important part in Gibraltar's political and social life.

The colony's two Queen's Counsel are both Jews; Gibraltar's Chief Minister and mayor, Sir Joshua Abraham Hassan, is a practising Jew as are two other Ministers in a Legislative Council consisting of seven unofficial members.

It must be stressed that Jewish participation in Gibraltar's official life has not been achieved at the expense of religious observance. If anything, it has strengthened it.

Gibraltar is almost entirely dependent for its livelihood on passing trade. So much so, that although shops must close on Sundays, special permission is often given to open them if a ship is due in that day. Yet, should a ship arrive on a Shabbat, as often happens, most of the Jewish shops in the main shopping centre remain closed.

A visit to Gibraltar on a Shabbat by the Duke of Windsor (then the Prince of Wales) is remembered with pride. The Governor's A.-D.C. asked a Jewish antique dealer to open his shop and show the Prince his outstanding collection. The Jew refused politely but firmly, explaining that his religion did not permit him to trade on Shabbat, even with an English prince.

The Jews' devotion to their religion has probably contributed much to the inter-religious harmony which exists on the Rock. For Gibraltar is deeply religious, and Catholics (who are in the majority) as well as Jews are meticulous in the practice of their faith.

Of late, however, there have unfortunately been signs of a certain relaxation in Gibraltarian Jews' religious observance. In an effort to arrest this trend the community, which recognises the authority of the Haham in London, appointed as its spiritual leader Rabbi Pacifici, who was trained in English and Israeli yeshivot.

He has been able to exert considerable influence on a section of the community, and has encouraged boys and girls to attend yeshivot and seminaries in England and Israel.

That section which has not come under the rabbi's direct influence, however, is gradually drifting away. They have lost the religious enthusiasm of their parents and their ties with Judaism are steadily loosening, though not to the extent prevalent in other European countries.

Mr. Abraham Levy, a Gibraltarian, is assistant to the Haham, minister for youth and hazan of the Spanish and Portuguese Congregation in London.

MILTON TURK RECEPTION ACTIVATED INCREASED ISRAEL SUPPORT

Mr. and Mrs. Milton Turk were hosts at their home recently for friends and members of Yorkdale Lodge, B'nai B'rith, which resulted in cash subscriptions totalling $54,000 in State of Israel Bonds from some 40 families, expressing their immediate support for Israel in the current critical period. Zev Siegel, in North America from Israel on a trade mission, brought home to all those present the full impact of Israel's needs on all fronts, with particular emphasis on the economic structure of the country. SHOWN HERE, left to right: Milton Turk, Yorkdale Lodge President Jack Weinberger, Mrs. Milton Turk, and guest speaker Zev Siegel.

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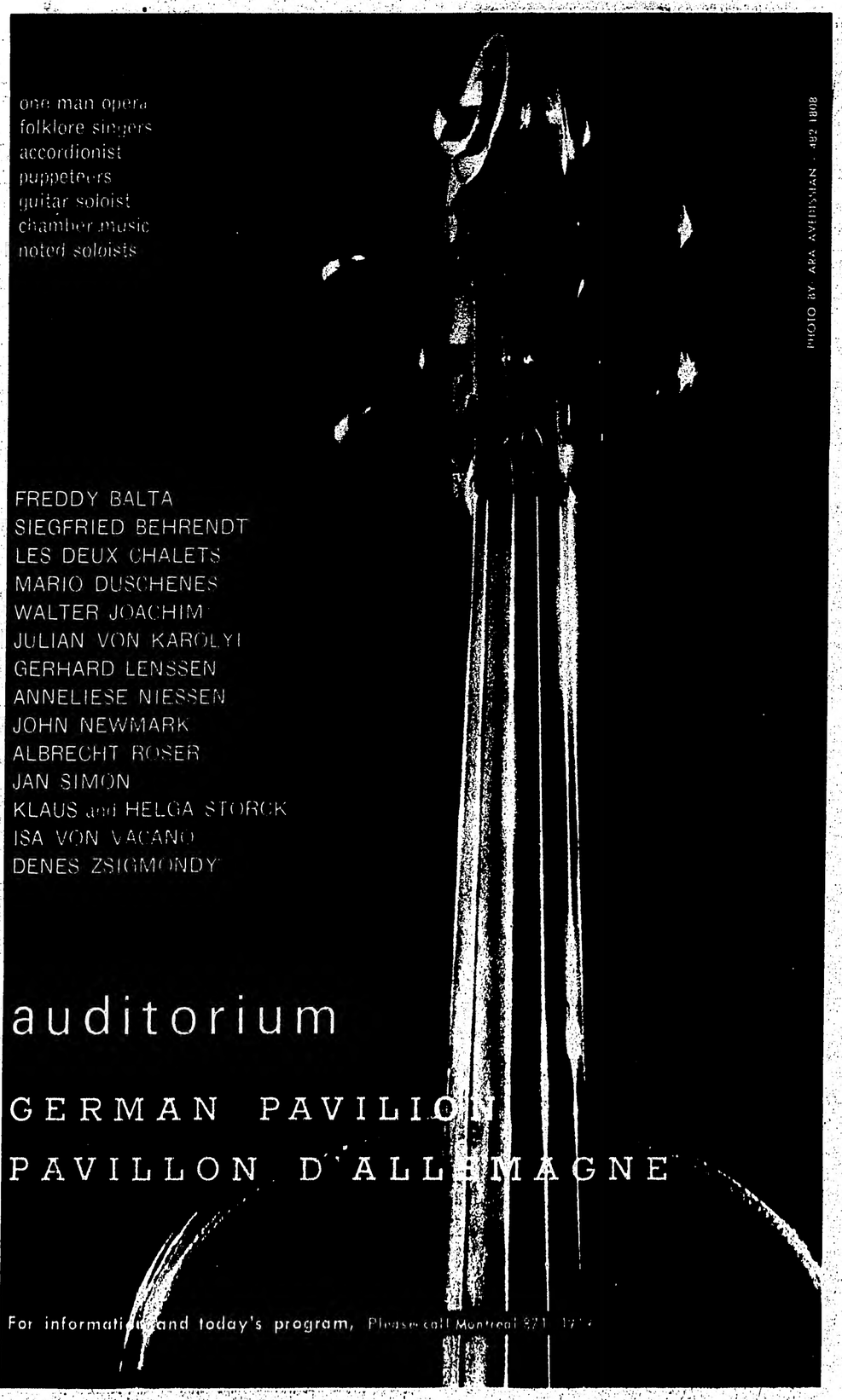

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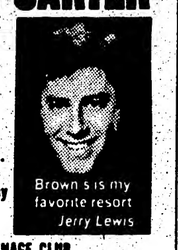

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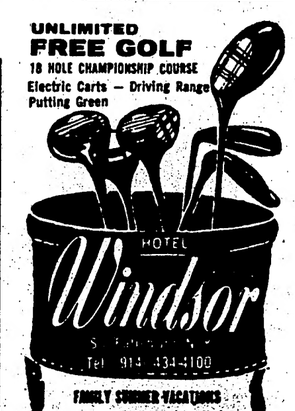

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MONTREAL OBITUARIES

BINDMAN, MIRIAM. - On June 5th, late of Montreal.
BOCK, ISRADORE. - On June 1st, late of Montreal.
ELMAN, YOSSEL JOSEPH. - On June 1st, late of Montreal.
GERSHEVICH, MARIA. - On June 2nd, late of Montreal.
KOSITSKY, BEN. - On June 2nd, late of 932 Wilder.
LAZARUS, ALECK. - On June 5th, late of 4855 Cote St. Catherine Rd., Apt. 5.
RICHLER, MOSES ISAAC. - On June 5th, late of 5460 Walkley, Apt. 9.
ROTHMAN, MOSES. - On June 9th, late of Montreal.
SCHNEIDERMAN, ERNEST T. - On June 3rd, late of Montreal, formerly Brockville, Ont.
SILVERSTONE, MARY. - On June 7th, late of Montreal.

TORONTO OBITUARIES

COHEN, HARRY. - On June 5th, late of Jewish Home for the Aged.
EDELMAN, ABRAHAM. - On June 7th, late of 580 Christie Street.
FISHMAN, PHILIP P. - On June 12th, late of 71 McLean Avenue.
KALISKI, JACOB. - On June 9th, late of 3 Flemington Road.
KAUFMAN, SARAH. - On June 7th, late of 51 Spadina Road.
SALSBERG, DAVID. - On June 7th, late of 2700 Bathurst Street.

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UNVEILING

LEE, MOLLIE — The unveiling of a monument to the beloved memory of MOLLIE LEE, wife of Morton Lee, mother of Marvin and Stanley, and devoted grandmother will take place on Sunday, June 25 at 11:30 A.M. Mt. Sinai Memorial Park, Oddfellows Section. Friends and relatives are invited.

UNVEILING

LEABOWITZ, MAX — The unveiling of a monument to the beloved memory of MAX LEABOWITZ, dear father of Morton Lee, Adele Surgeon, Jean Pollack, and Betty Rosenblum, and devoted grandfather will take place on Sunday, June 25, 10:30 A.M., Lambton Cemetery, Royal York Rd. Friends and relatives are invited.

UNVEILING

NAGEL, ARTHUR: The unveiling of a monument in memory of the late ARTHUR NAGEL, husband of Lily, father of Charles and Surie, will take place on Sunday, June 18th at 11:00 A.M. at the Bathurst Lawn Cemetery, Clanton Park Section.

POLAND'S CARDINAL FOR ISRAEL

WARSAW

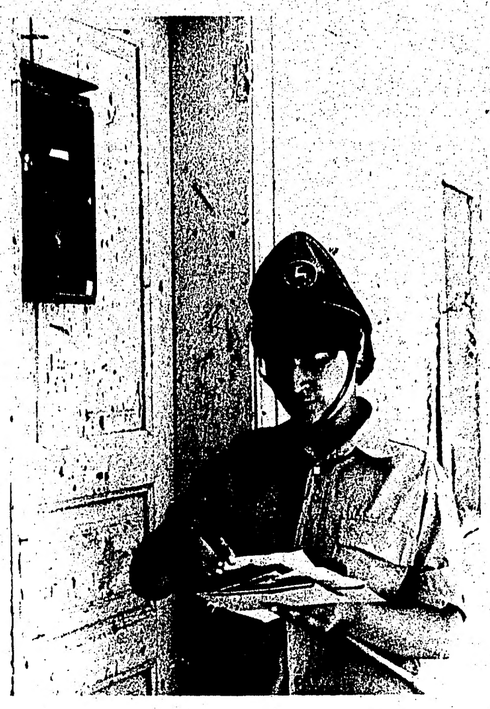
Cardinal Wysynski of Poland prayed on Monday for the protection of Israel after his sermon at St. Anne's Church here. His prayer was in direct opposition to the official Government stand given a few days earlier by President Edward Ochab who, in reply to a letter from Nasser said that Poland supported the Arab nations.

TV IN ISRAEL

Jerusalem, (JCNS) - The introduction of general television in Israel is being advanced hectic ly, and, possibly within the next fortnight in order to counter Egyptian propaganda, it was officially stated here this morning.

Kol Israel and the facilities of the Rothschild's Educational Television Trust will be used as a stop gap measure, instead of the Minister of Information's long term planning programme, originally due to begin in the spring of 1968.

At the same time Kol Israel has announced the expansion of its Arabic programme from 105 minutes daily to five and a half hours immediately.



In these grim days for Israel, volunteers are as busy as top-level politicians. Those in Israel who have not yet been called up for active service with the armed forces or with Haga (Civilian Defence Units) are scurrying from institution to institution proferring their services in order to fill places vacated by those called to the colours and so keep the economy and the smooth running of the country going.

The fact that postal services in Israel have not been disrupted and are kept on an almost normal level is due to the hundreds of secondary school pupils who have volunteered to devote every minute of their available out-of-school time to sorting and delivering mail.

RUMOR HE INTERVENED IN MOSCOW — Poland's Wladyslaw Gomulka with (left to right) Soviet rulers Brezhnev and Kossygin.

Gomulka reportedly told Moscow "Too Much Support" for Nasser would diminish Soviet image among left-wing liberals.

MONTREAL ONLY

by Jacob Rabinovitch

EMERGENCY CAMPAIGN

Due to the emergency in Israel, the Allied Jewish Community Services executive committee called upon the campaign organization of Combined Jewish Appeal for Allied Jewish Community Services and United Israel Appeal to proceed immediately with a Special Emergency Campaign for Israel as well as with the regular 1967 campaign for local, national and overseas needs.

The goal was set tentatively at a minimum of $10 million.

EMERGENCY MEET

At a meeting last week of the Montefiore Club, the $10 million nationwide emergency fund campaign goal was raised to more than $25 million.

Pupils of Jewish schools contributed close to $10,000, money from allowances and savings.

Samuel Bronfman, honorary president of the Canadian Jewish Congress, leads in initiative.

CHURCH PARTICIPATES

The Lakeshore United Church met to register their support for Israel. Israel Consul General Dov Sinai commented that the Canadian community, Christian and Jewish, has expressed deep understanding of and sympathy for the Israeli position.

PREMIER AT BANQUET

Premier Daniel Johnson has indicated the Union Nationale Government will pay per capita grants to Jewish schools in Quebec, "in the near future."

He said this at a banquet marking the 50th anniversary of the Allied Jewish Community Services last week. He said, "The money should follow the child...you will receive your share of the grants."

GUEST

Jewish author Hertz Berger of Australia will be in Montreal Monday evening, January 19th, at a reception at the Gourmet. His brother, Melech Ravitch, will participate.

FOR OUR SURVIVAL

Jersualem, (JCNS) - This is a milhemet mitzva, an "obligatory war of defence" in which, as the Talmud puts it, "all must go forth to battle, even the bridegroom from his chamber and the bride from her canopy," according to the unanimous opinion of the Orthodox Jews of Israel.

At stake is the existence of the Jewish people. But just as yeshiva bochurim who are not in reserve units, and who of course were recalled to the forces like all other young men, were encouraged to volunteer their services because every Israeli must use his arms in defence of the nation, so are foreign students advised by their Roshei yeshiva not to heed parental requests to return as everything will be all right The Guardian of Israel is not asleep. That is why one boy returned to the airline a flight ticket he had received from home. "My rabbi said I don't need to go", he said.

RESTITUTION FROM AUSTRIA

New York, (JCNS) Former Austrian victims of Nazism, now living in 15 countries, have submitted a memorandum to the embassies and consulates of West Germany and Austria in the United States, charging that legislation for compensation has "gravely violated" the laws of both countries.

The memorandum was submitted by the American Council for Equal Compensation of Victims of Nazism from Austria through Mr. Henry Wegner, the executive vice-president, and Dr. Kurt Ettinger, a member of its board.

A Council spokesman said that "all necessary legal and political steps must now be taken" to achieve just compensation from Austria, at least on the level given to the victims from Germany.

PUBLIC NOTICE BOROUGH OF NORTH YORK

TO ALL STORE OWNERS AND OPERATORS IN THE BOROUGH OF NORTH YORK. THE MAYOR AND MEMBERS OF NORTH YORK COUNCIL HAVE PASSED A BY-LAW WHICH DECLARES THAT ALL SHOPS EXCEPT HOTELS, TAVERNS, RESTAURANTS, REFRESHMENT STANDS, DRUG STORES AND AUTOMOBILE SERVICE STATIONS SHALL REMAIN CLOSED ON DOMINION DAY, JULY 1st, 1967.

BY-LAW NUMBER 21323

A BY-LAW to close all shops on Dominion Day, 1967.

WHEREAS Section 379a (5a) and (6) of The Municipal Act R.S.O. 1960 Chapter 249 as amended, provides that the Council of every Township may by By-law require that all or any class or classes of shops in the Municipality shall be closed on any holiday as defined in The Interpretation Act.

AND WHEREAS under The Interpretation Act, Dominion Day is included in the definition of holiday.

NOW, THEREFORE, THE COUNCIL OF THE CORPORATION OF THE BOROUGH OF NORTH YORK HEREBY ENACTS AS FOLLOWS:

1. In this By-law (a) 'closed' means not open for the serving of any customer;

(b) 'shop' means a building or part of a building, booth, stall or place where goods are exposed or offered for sale by retail, and barbers' shops, beauty parlours, shoe repair shops, shoe shine shops and hat cleaning and blocking businesses, but does not include a place where the only trade or business carried on is that of a licensed hotel or tavern, victualling house or refreshment house, a drug store or an automobile service station.

2. That all shops in the Borough of North York shall be closed and remain closed on Dominion Day, 1967.

3. Any person convicted of a breach of any of the provisions of this By-law shall forfeit and pay, at the discretion of the convicting Magistrate, a penalty not exceeding (exclusive of costs) the sum of five thousand dollars for each offence.

4. This By-law shall take effect on and after the 16th day of June, 1967.

ENACTED AND PASSED this 5th day of June, A.D. 1967.

E. ROBERTS, Deputy Clerk JAS. D. SERVICE, Mayor.

toronto synagogue news

NEW EXECUTIVE

The new executive of the Young Congregants of Holy Blossom Temple is composed of: Michael Shulman, chairman; Daniel Bereskin, 1st vice chairman: Dr. Jack Zosky, 2nd vice chairman; Dr. Stephen Zweig, treasurer. Executive board: Thomas Altman; Richard Cole; Alan Dessau; William Draimin; Mrs. Sheldon Greenwood; Mrs. Gary Griesdorf; Brian Hands; Morley Herbert; Lawrence Kaplan. Also: Mrs. Alan Kaye; Mrs. Herschel Lebo; Susan Leranbaum; Joseph Liberman; Michael Lubell; Mrs. Lloyd Pollack; Howard Roher; Charles Schwartz; Gerald Slan; Dr. Michael Soboloff; Mrs. Daniel Wise; Mrs. Gordon Wolfe; Fred Zemans.

CURRENT OFFICERS

Shaarei Shomayim's officers for the current term are: Morris G. Goldenberg, president; Ben Kaminker, 1st vice president; Al G. Brown 2nd vice president; Joseph Tanenbaum, treasurer; David Satok, secretary; Mark Gross, gabbai; Sydney Greenstein, parnas.

Board of Governors: Morris Ackerman; Leonard Bernstein; Harvey Brenman; Al G. Brown; Jeffrey Cohen; Jerome S. Cohen; Ernest Dicker; Mrs. Karen Donin; Marvin Donin; Dr. David B. Dyment; Alexander Dyment; Murray Ehrlick; Dr. Isadore Eisen; Louis Eisen. Alsp: Harry Ennis; John D. Fienberg; Joseph Fleischmann; Meyer W. Gasner; Ernest Goldberger; Morris G. Goldenberg; Irving Green; Sydney Greenstein; Mark Gross; Bernard Hattin; Benjamin Kaminker; Samuel Kanarick; Jacob Kofman; Jacob Kosoy; Dr. Michael Kugler; Joseph Levine; Nathan Lieberman; Also: Jack Miller; Dr. Jack Olin; Saul Parnes; Morris Prousky, Q.C.; David W. Rotenberg; Morris Rubenstein; Samuel J. Sable; Samuel J. Salem; David Satok; W. Victor Sefton; Julius A. Shapiro. Also: Max Sharp; Joseph Siegel; Saul Sigler; Hugh Silverman; Arthur Silverstein; Mrs. Elaine Spring Manny Spring; Joseph Tanenbaum; Lloyd Title; Nathan Urbach; Samuel Verman; Ted Waldman; Jack E. Young; Louis J. Zuker, Q.C.

Committee chairmen are: Dr. Jack Olin, adult education; Bernard Hattin and Manny Spring, budget and finance; Max Sharp, building planning; Sam Kanarick, cemetery; David Satock, collection and loan project; David W. Rotenberg, community liaison; Hugh Silverman, constitutional and legal; Jeffrey Cohen, educational and youth; Dr. David B. Dyment, decorum; Harry Ennis, house maintenance; Victor Sefton, Nathan Urbach, library; Samuel J. Sable, membership; John D. Fienberg, memorial and endowment; Joseph Siegel, minyan; Leonard Bernstein, Julius A. Shapiro, program and publicity; Meyer W. Gasner, religious; Nathan Lieberman, review and assessment; Irving Green, sick and visiting.

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toronto women

SISTERHOOD MEET

Shomrai Shaboth Sisterhood will close the season with a luncheon meeting on Tuesday, June 20th.

Achievements of Sisterhood will be enumerated.

DONOR DINNER

Mizrachi-Hapoel Hamizrachi Women's Organization will hold its annual donor dinner on Monday, June 19th. Mrs. A. Garmaise will be guest speaker.

BAZAAR

A bazaar will be held coming Monday, sponsored by Sisterhood of Yeshiva Yesodei Hotarah.

MEETING

Brurua Chapter, Mizrachi-Hapoel Hamizrachi, held a meeting at the home of Mrs. I. Kelner recently.

A welcome-back was extended to Mrs. J. U. Applebaum and Mrs. I. Horenfeldt who have returned from Israel.

Mrs. J. Weinstock reported on the board meeting held in Montreal, at which time she became a Life member.

A letter was read, written by Mrs. I. I. Lieff, urging members to call an emergency meeting in view of the current situation in Israel. Bond convener appealed to members to buy bonds.

Mesdames Applebaum, Horenfeldt, Cohen and Weinstock became Mothers-in-Israel.

Mrs. J. Spiegel was congratulated upon the bar and bat mitza of her grandson and granddaughter.

Raffle was won by Mrs. F. Millstone.

CLOSING MEET

The closing meeting of Sisterhood of Beth Emeth Bais Yehuda was held in the form of a supper. Mrs. George Foxman made the Hamotzi; Mrs. Joseph Kelman led grace. Mrs. Manny Okrent, president, presided. D'vwr Torah was read by Mrs. Mary Clarfield. Mrs. Harry Shadlyn discussed Lag Foxman made the Hamotzi; Mrs. Joseph Kelman led grace. Mrs. Manny Okrent, president, presided. D'var Torah was read by Mrs. Mary Clarfield. Mrs. Harry Shadlyn discussed Lag Bomer and Shavuos.

Mesdames Ralph Chernin, Lou Lefko and Irving Kasdan, vice presidents, gave a resume of the year's activities and progress. New board members were installed by Rabbi Joseph Kelman.

B. Z. Emanuel, executive director, reported on the concert of Sunday, June 11th, at the Royal Alex; proceeds to Ezra and Kadimah Schools.

The Choraliers sang. They were introduced and thanked by Mrs. Larry Levenstein.

Israeli girl soldier prepares for guard duty.

For Officiating at Synagogue

Buenos Aires (JCNS) - Father Jose Guillermo Mariani, of Rio Ceballos, who married the Catholic caretaker of the Bet El (Conservative) Synagogue and his Catholic bride at the Conservative Movement's summer camp for youth has been transferred to Cordoba.

The ceremony caused an uproar in the Buenos Aires Jewish community.

All shops in Rio Ceballos closed for a day in protest against Father Mariani's transfer.

Montreal Notes

HEAD TABLE GUESTS

Head table guests at the Women of the Century 1867-1967 Luncheon, sponsored by the National Council of Jewish Women of Canada at Hospitality Pavilion, June 6th, Were: Mesdames Daniel Johnson, Lucien Lamoureaux, A. H. J. Lovink, Gershon Avner, Robert Shaw, Phillipe de Gasper Beaubien, Abraham Hollenberg, Benjamin Robinson, Norman Loeb, Ronald Brown.

DEGREES FOR CANADIANS AT YESHIVA U.

Eight Canadians receive degrees at the 36th annual commencement exercises of Yeshiva University in New York on Monday. They are: Brian Segal, master of social work, Montreal; Douglas Elkin, bachelor of arts and bachelor of Hebrew literature, Westmount; Bernard Rosensweig, master of arts, Toronto; Allen Friedman, bachelor of arts, Hamilton; Leah Laiman, bachelor of arts, Hamilton; Abie Feintuch, bachelor of arts, Downsview; Gary Eisen, bachelor of arts, Willowdale; Bryna Mintz, master of science, Montreal.

ELECTED

The following officers were elected at a meeting of the Hampstead Chapter, Hadassah, held recently: Mrs. G. Sherman, president; Mrs. M. Zinnman, Mrs. M. Naimer, vice presidents; Mrs. M. Rosentzweig, treasurer; Mrs. M. Trefler, secretary; Mrs. D. Stelzer, Mrs. H. Lewis, program chairmen.

GOVERNORS' BALL

The Governors' Ball, sponsored by Camp B'nai B'rith, will be held on Wednesday evening, June 21st. Committee members are Mesdames Irving Eklove and Samuel Maislin; Phil Frank.

TOPIC

Self-Hatred Among the Jews, was the topic at a dessert luncheon of the Montreal Chapter, Women's Branch of Orthodox Jewish Congregations of America, last Tuesday. Mrs. Saul Gordon was program moderator. Speakers: Rabbi Israel L. Hausman, spiritual leader of Adath Jeshurum Hadrath Kodesh; Dr. David Lissack, director of psychology, department of children's services, Douglas Hospital.

MEETING

The Home and School Association of the United Talmud Torahs of Montreal held a general meeting Wednesday. Charles Lazarus, columnist, discussed: 'Expo 67 - An Appraisal.

GOVERNORS' LUNCHEON

A governors' luncheon at the "Y" was held last week, signaling the launching of its fundraising campaign. Mrs. Samuel Bronfman presided. Mrs. Phyllis Lambert was featured guest. She delivered a commentary and film.

BUDGET DINNER

The Women's Group of Congregation Shomrim Laboker, Beth Yehudah and affiliated Congregation Shaare Tefillah held its annual budget dinner last week.

Bina Singer, humorist, entertained. Mrs. M. Pollock was program chairman; Mrs. O. Horner, convener.

The group held its closing meeting Wednesday. Installation of officers took place. Mrs. Miriam Denburg was installing officer.

APPOINTED TO N.Y. BOARD

Six inspectors were appointed by the Board of Education for the Borough of North York on May 29th to replace inspectors appointed as area supervisors under the new integration academic administration policy and to meet the requirements of the Schools Administration Act.

The following appointments are effective August 21st: S. S. Ballantyne, principal, Donview Heights Junior High School; F. C. French, principal, Elia Junior High School; F. J. Mark - Pblic School; W. K. Morris, ovich, principal, Baycrest Public School; W. K. Morris, principal, Flemington Road Public School; N. G. Purdue, principal, Ledbury Park Junior High School; T.S. Roebuck, staff inspector, Ontario Department of Education.

Receipe of the Week

MACARONI AND SPINACH CASSEROLE

1 medium onion, chopped
1/2 cup butter
1/2 cup flour
2-1/2 tsp salt
1/4 tsp pepper
1/8 tsp nutmeg
1/2 tsp thyme
1 tsp finely chopped parsley
1/8 tsp marjoram
5 cups milk (or half light cream and half milk)
2 eggs beaten
1 pound elbow macaroni, cooked al dente, drained
2 10-ounce packages frozen chopped spinach, cooked and drained; or three 10-ounce bags of fresh spinach, cooked and drained and chopped
1/2 cup buttered breadcrumbs

Preheat the oven to 350 degrees. In a medium-sized saucepan saute the onion in the butter until tender. Sprinkle in the flour and salt and thyme, parsley and marjoram. Gradually stir in four cups of milk. Bring to a boil stirring, simmer one minute.

Blend remaining milk with the eggs. Stir a little of the hot sauce into egg mixture, return all to the pan.

Place half the macaroni in a shallow three-quart casserole, top with spinach, half the sauce and then remaining macaroni. Pour remaining sauce over and sprinkle with buttered crumbs. Bake 20 minutes.

Yield: eight servings.

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MY NEIGHBOR MR. ROSENSPIEL

By Ruthie

I have a neighbor, elderly Mr. Rosenspiel. And a neighbor like Mr. Rosenspiel almost everybody has. You know, the type that goes around murmuring under his breath and has his own comment on every observation.

If you tell Mr. Rosenspiel it's a nice day, he agrees but adds that it looks like rain for tomorrow. If you say, good morning, he'll ask what's so good about it.

* * * * * *

Last week we all felt like Mr. Rosenspiel. The minute news of war broke out, all we could do was **khopp un 's-hartz** (grab the heart). Nobody could say a word. Every kind of emotion surged within us — fear, speculation, determination.

As soon as the children left for school, all the mamas in the building congregated on the stoop talking in hushed tones. And tears were gushing. It looked like Noah's flood.

Mittendrin (in the middle) was Mr. Rosenspiel. And I must say, from that minute on he provided a solid rock to lean on. He gave us courage with his philosophy and, surprisingly, sense of humor.

Can it be, in time of stress, a person's characteristics change?

When we were glum and moaned and groaned, he became optimistic.

* * * * *

So what ran through our minds? Everybody was thinking about relatives in Israel — those who **nebekh** (poor things) had to go and fight, those who stayed behind at the mercy of air raid sirens. Everybody who ever was on a tour of the country tried to visualize the beautiful spots that maybe "had" it now. And some who had children there — don't ask! Feelings of consternation because they wouldn't come home and pride because they remained welled up all at once.

I tell you, it's indescribable — something the whole world, wherever there's a Jew and friend, was feeling.

And right in the middle Mr. Rosenspiel sniffed and plunged into the story when he was a soldier on the European Front in World War I.

He told us of the time he and two buddies lost their battalion and went the other way. They were picked up by an enemy officer, frisked and eventually thrown into jail.

Now it happened that in Mr. Rosenspiel's knapsack was a salami which, of course, the officer confiscated.

Well, do you know that salami saved Mr. Rosenspiel's life?

The officer liked it so much, he let Mr. Rosenspiel go, with the promise to send him another when he got home.

* * * * *

So who would believe a tale like that? True or not is beside the point. The thing is, it had the desired effect. Our hearts became a little lighter and we began to think realistically.

* * * * *

By now you know the story that's everybody's story. We're not thinking so much of the losses that are inevitable whether now or a generation later. What's important is, the dignity of the Jew is firmly established; he has a home he could call his own. Never mind a lot of talk from the city desk.

And everybody here is giving — no matter what — even his heart.

And we all appreciate Mr. Rosenspiel as he expresses our sentiments whenever he hears anything on TV:

Israel, the aggressor . . .

Mr. Rosenspiel: "Israel the aggressor!" Then he'd double his fist, turn purple and sputter, "Israel the aggressor! Your tongue should hang for that lie!"

"Israel should give back what she took in 1949," according to the Russians.

Mr. Rosenspiel: Not on your life! **Verr farsahmt** (get poisoned).

A Syrian delegate: The Zionist-Nazi complex . . .

Mr. Rosenspiel almost gags. "Drop dead!" he shouts at the idiot box.

Then, again from the same source: Israel plundered, pilfered . . .

Mr. Rosenspiel pulls his hair: "**Goz — linn** (robber)! How can you twist?"

"Nu," Mr. Rosenspiel finishes, "so let him talk. What does it mean anyway? Israel is winning the right to live like anybody else — and that's important."

To which we all breathe, Amen.

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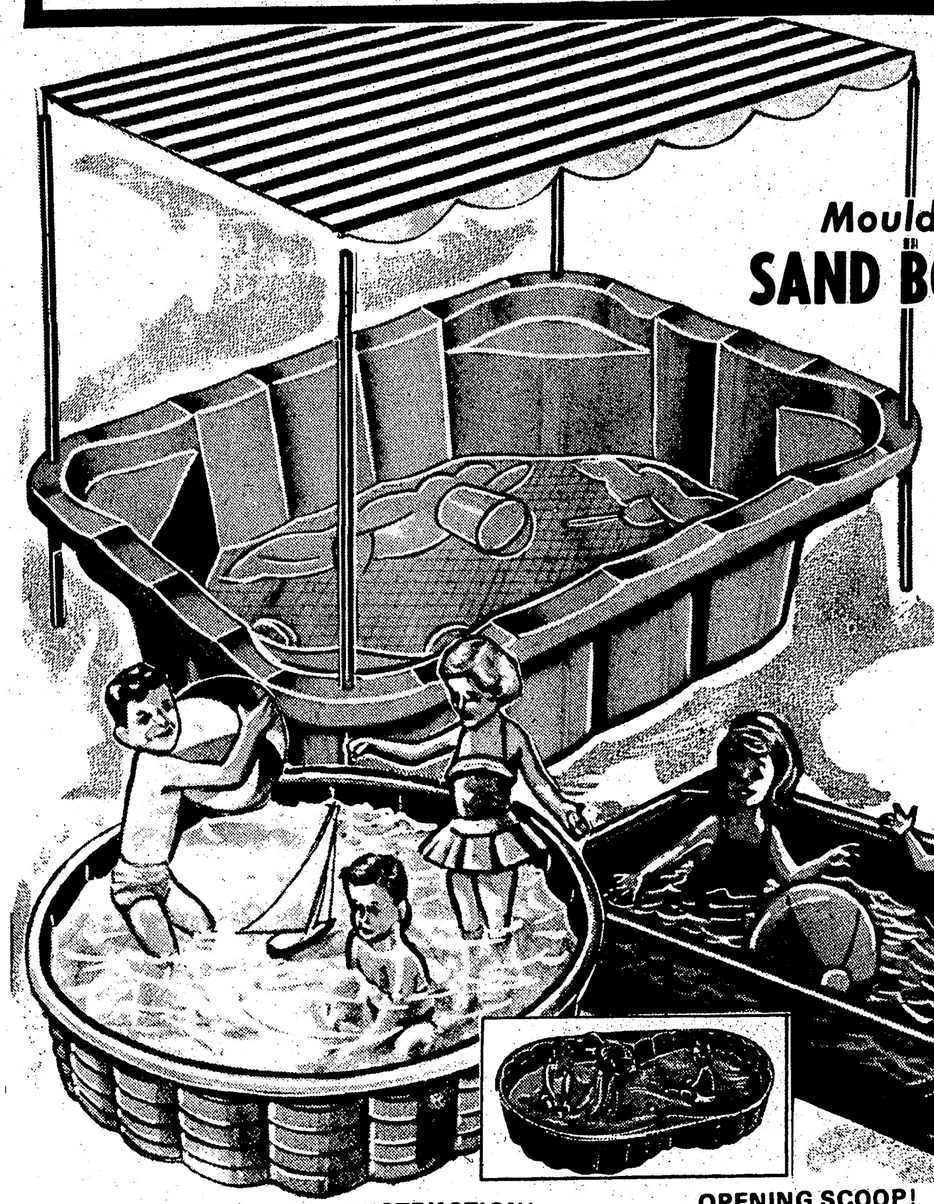

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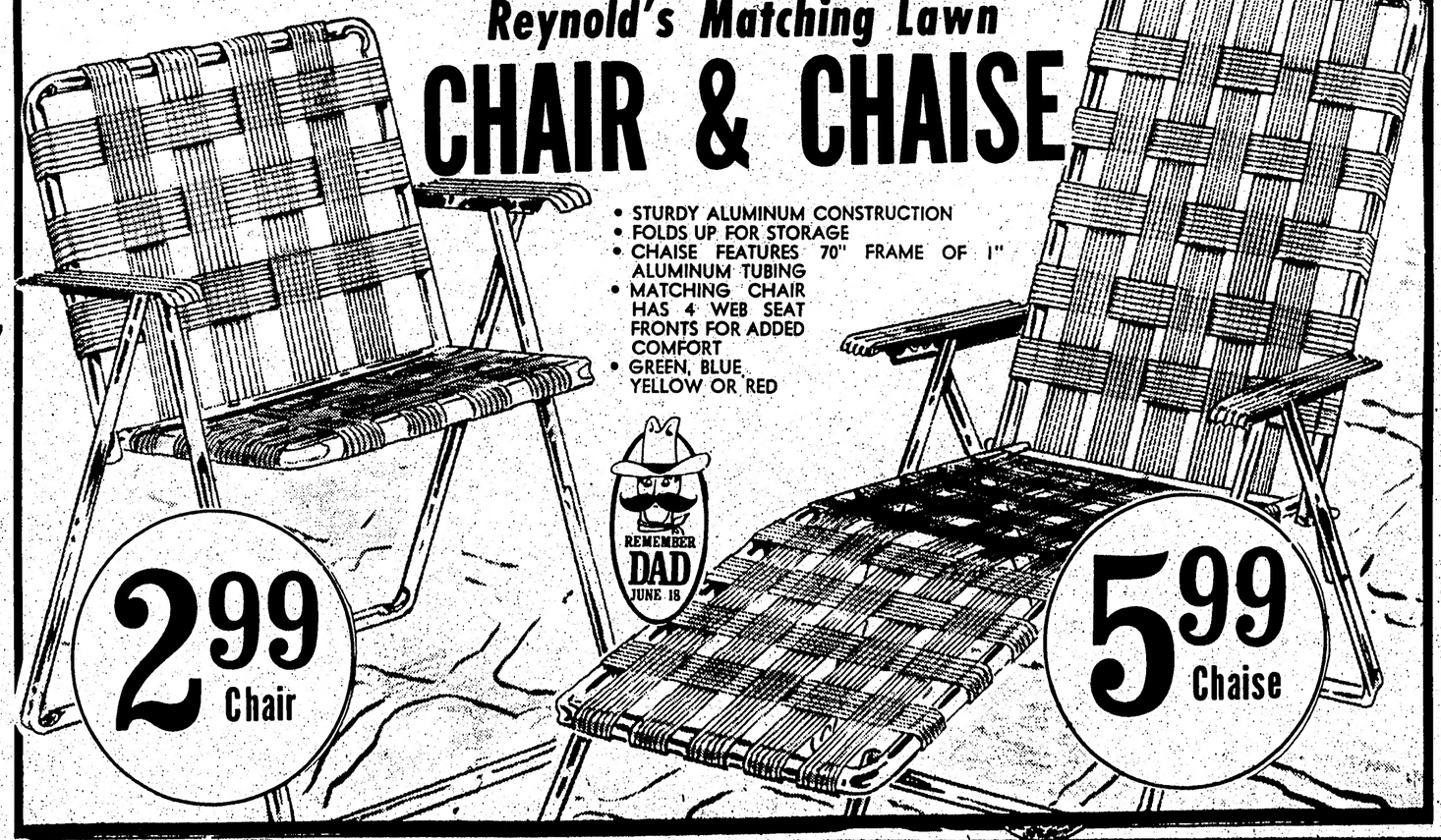

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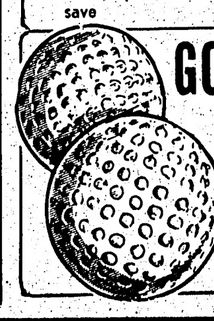

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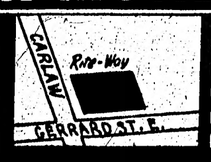

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